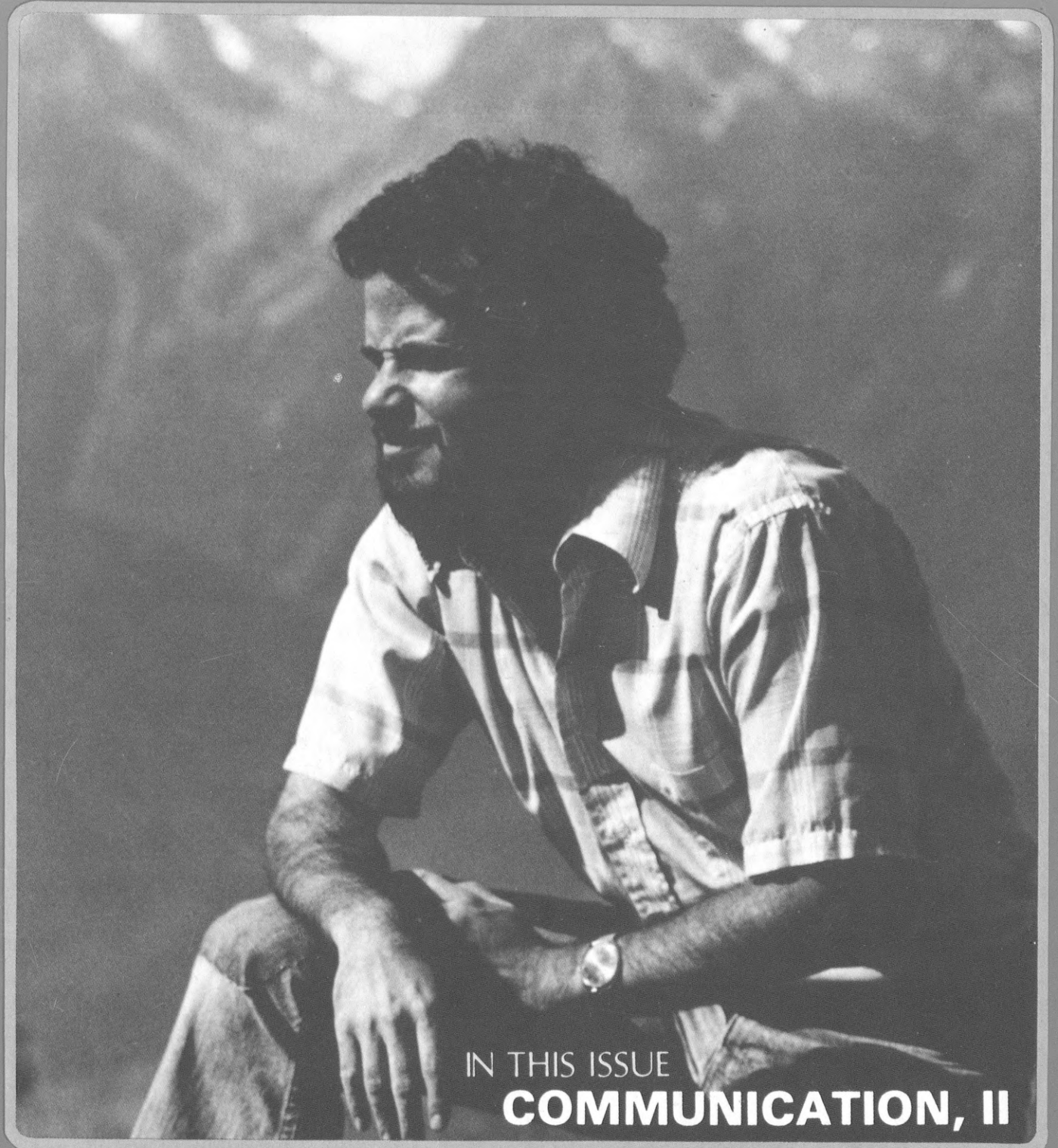


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Vol.34 No. 4

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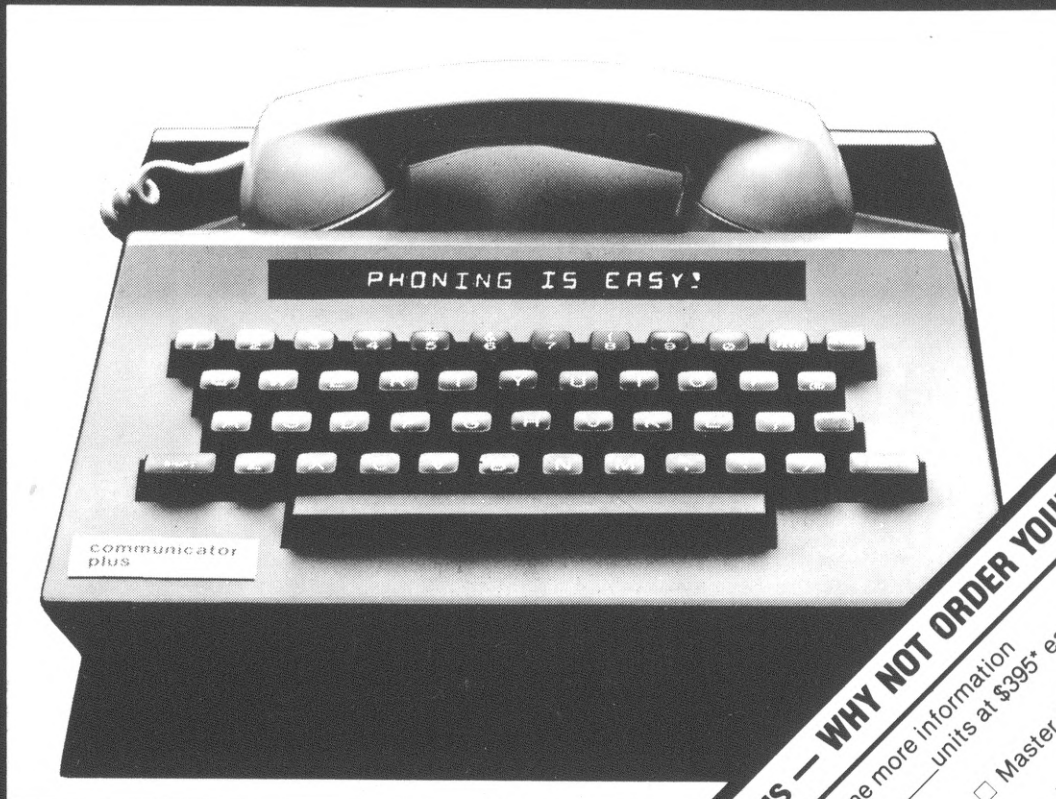


IN THIS ISSUE
COMMUNICATION, II

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COVER

Robert I. Harris contemplates his mountain high thoughts at Washington's Mt. Olympia.

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IN THIS ISSUE

Articles

Communication: Our Highest Priority by Roderick J. Macdonald	4
Communication and Mental Health by Robert I. Harris	8
Communication and the World of Work by Wayne Shook	14
Through the Looking Glass by Phil and Judy Bravin	18
Inside the Deaf Community by Barbara Kannapell	23
The Circle by S. Melvin Carter, Jr.	27

Departments

Editor's Note	2
Overview	2
New Members	31
The Senior Citizen Section	34
Religious Directory	37
Club Directory	BACK COVER

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Editor's note...

This issue of *The Deaf American* concludes our two-part series on "Communication," and the role it has played in the lives of deaf people. Response to the first issue has been tremendous, and we are delighted that our readers have responded so positively to the concept of issues centered around special themes. We will have more from time to time.

Elsewhere in this issue you will see information about the 1982 NAD Convention in St. Louis, Missouri. We will be printing more information about the convention as we receive it. If you need specific information, or want to have an exhibit or other activity, please contact Gary Olsen at the Branch Office as soon as possible. Gary's address is 445 N. Pennsylvania St., Suite 804, Indianapolis, IN 46204. For those

who have been to NAD Conventions in the past, I know you'll be looking forward to the activities and events, meeting new friends, and renewing old acquaintances. For those who will be going for the first time, *Welcome!* You'll find it a unique and enriching experience, with a vast variety of opportunities to both learn and contribute.

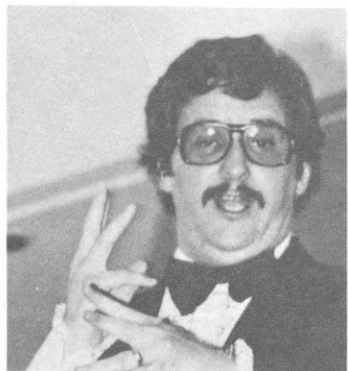
By the time you read this, the NAD Executive Board Meeting will have taken place in St. Louis. We will carry highlights of the Board meeting in the next issue.

Until then, may you make of 1982 all that you wish it to be.

Please Note

Because of the large number of requests from schools, libraries, Sign Language teachers, and students, as well as individuals, for additional copies of the recent "Communication" issue of *The Deaf American*, we have ordered a small number of copies reprinted. When these are exhausted, and requests warrant it, we will reprint the articles only in a special brochure. Requests for additional copies should be sent to the Editor, National Association of the Deaf, 814 Thayer Avenue, Silver Spring, MD 20910.

overview



by S. Melvin Carter, Jr.

Mel Carter, Jr., signing "World"
Photo by Lyle Hinks

Communication is the heart of relationships, and the way of building a better world in which to live. "Communication" is also the heart of two special issues of *The Deaf American*. Part One focused on communication in the family.

In this second part, we move on to communication and the world around us. In each story we attempt to highlight areas of communication which are not often discussed among us in literature.

Philip and Judy Bravin share their thoughts about the education of their deaf children, and their shared heritage. The children are involved in activities with Hearing children. They attend a school for Deaf children which is known for its emphasis on speech, speechreading, and aural training. The Bravins also discuss their social lives, which are almost totally in

the Deaf Community, as contrasted to Phil's work, which is full-time in the Hearing Community.

What goes on inside the Deaf Community? Barbara Kanapell offers readers an interesting breakdown on Deaf people and their language and culture, with explanations which shed light on who we are and what we are like as Deaf people.

Wayne Shook is a native ASL signer who does not speak. What does he do when he enters the work community in which he is the only Deaf person? He also shares with us his return to college after dropping out eight years before, and how this was a major turning point in his life.

Within the Deaf Community, we also have minorities. Rod MacDonald, a deaf-blind man, gives us glimpses of communication within the deaf-blind community. His humor is heartwarming and revealing as he describes how he answers a co-worker's questions about his personal life.

Mental health in the Deaf Community is another area for discussion. Dr. Robert Harris offers his perceptions based on his professional involvement in the field of mental health. Harris notes that, when Deaf adults feel unconditionally accepted by the society in which they live, they will become more motivated to improve their communication skills with Hearing people.

Dealing with Hearing people is a daily experience for many Deaf people, but what do Deaf people say, think, and feel about Hearing people? Mel Carter shares with us some observations of Hearing people as perceived by Deaf people.

Along with these special articles, we have our Senior Citizens Section article by W. T. Griffing.

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COMMUNICATION: OUR HIGHEST PRIORITY

by Roderick J.
MacDONALD



When we speak of a language, we usually refer to a group of words which, when put together in various ways, enable us to communicate with, to share ideas with, and to express needs in a manner readily understood by others. All formal languages, whether vocal or visual, have structure, syntax and "rules" for expressive communication. All major formal languages, vocal or visual, normally depend upon the sense of hearing or sight for effective reception.

In the case of a blind person, the lack of sight does not in any way diminish the ability to communicate effectively through the use of vocal languages. Similarly, a deaf person's ability to follow a visual language is in no way impaired by the loss of hearing. For the purpose of communicating with others through language, the substitution of sight for hearing, or hear-

ing for sight, is a relatively simple transition.

However, for individuals who are both deaf and blind, the situation is entirely different. Deaf-blind people do not have a formal language of their own, for there is no language specifically designed for the sense of touch. A deaf-blind person must learn to communicate by adapting methods that normally would require the use of sight or hearing as, for example, following Sign Language tactually, or by following speech through the application of the Tadoma method.

It is readily apparent that deaf-blind persons face difficulties in the search for effective communication, yet they need that communication every bit as much as any other person.

A wide variety of methods and techniques are used by deaf-blind individuals in their quest for effective, meaningful communication. For example, a person who was born deaf, grew up as a deaf person and later became blind, might find Sign Language the most comfortable means of communication, and attempt

to follow signs tactually when no longer able to follow it visually.

In such a case, the deaf-blind person employs an alternate technique in following a communication method employed by deaf people. Similarly, a person who became blind early in life, grew up as a blind person and later became deaf, might well prefer to continue to employ the English language as his or her primary mode of communication, and employ fingerspelling or print on palm, as the most comfortable way of following this method. This has been the case with me.

Communicating in English via fingerspelling presents some obvious problems. For one thing, it is not possible to fingerspell faster than about 60 words per minute, a communication rate far slower than normal speaking or signing. A great deal of pressure can be placed on the interpreter in such situations, and the physical and emotional strain can be very taxing.

I remember well the time I was making a formal presentation at work with my wife interpreting for me. I was very anxious to learn the reaction



Rod in communication with Nanette Fabray and Dr. Ray L. Jones looking on.

to what I had said, and my wife was aware of this. The first person to speak was my boss, who exclaimed, "Good!" However, in her haste to communicate this to me as quickly as possible, my wife got her letters a little mixed up and instead spelled out "Goof!" for my benefit. This is the type of mechanical dysfunction that I try to be careful about.

Sometimes the pressure of interpreting via fingerspelling can lead to rather humorous slips. I was once attending a meeting at which the subject of training interpreters to work with the so-called "low-verbal" deaf individual was being discussed. The speaker was talking quite rapidly, and my interpreter was having problems in keeping up. When she informed me that the subject was "Training Low-Verbal Interpreters," I began laughing so hard I had to leave the room.

One of the most common problems faced by deaf-blind people, as well as other handicapped individuals, is that many people feel it is necessary to protect the deaf-blind individual from the hard knocks of

this cruel world. Parents, for example, often feel that a deaf-blind child should not grow up with daily contact with non-handicapped children. The argument is often that children can be very cruel in their teasing, and a deaf-blind child has enough to bear without that. I feel very strongly that deaf-blind people can learn from the School of Hard Knocks just as other people can, and it is a vital part of their education to do so. There are exceptions, but by and large allowing deaf-blind people to experience "real life" situations is very important to their development. The deaf-blind individual must learn how to cope with these situations just like others must learn to do.

When I first started working for the Federal government, there was a young man in the office who loved to tease me about my "sex life." During the 1950's, it was referred to as one's "social life," and in the 1960's, it was called one's "love life." But this was in the early 1970's, and it was referred to as a "sex life." Every time he asked me, I became very embarrassed and did not know what to say. Well, one day he

asked me the inevitable question at a farewell luncheon we were having for a coworker. He wrote me the note and, at the same time, spoke his question for the benefit of the others. Everyone became very quiet to hear what I would say. As usual, I was very embarrassed and did not know what to say. Without thinking, I blurted out that "My sex life is all screwed up!" My friend never teased me again. It was a learning experience for me — and for him, too, I think.

The question of what to do, and what not to do, in interpreting situations with deaf-blind persons has long been a topic of discussion in the college-level communication class I teach. For example, I am a teacher and have responsibility for maintaining order in the classroom. I normally have the assistance of an interpreter in my classroom, who fingerspells for me and signs for the benefit of deaf students in the class when I speak.

Now suppose a deaf student in the class is "goofing off" — does the interpreter tell me about it? If the interpreter's primary role is seen to be working with deaf students in the classroom, the interpreter should not speak about the student's behavior. Yet, as an interpreter for a deaf-blind teacher, the interpreter should give the visual information which the teacher misses by virtue of being blind.

Here we have an interpreter with a dual role, a difficult assignment. The consensus of opinion is that the teacher should explain to the students that the interpreter will be giving the teacher visual information. But this question is one which illustrates the type of ethical difficulty an interpreter can

face when working with a deaf-blind person. There is no formal code of ethics or guidelines especially established for this type of situation. Knowing what to do, how to do it, and when is often a matter of learn-as-you-go.

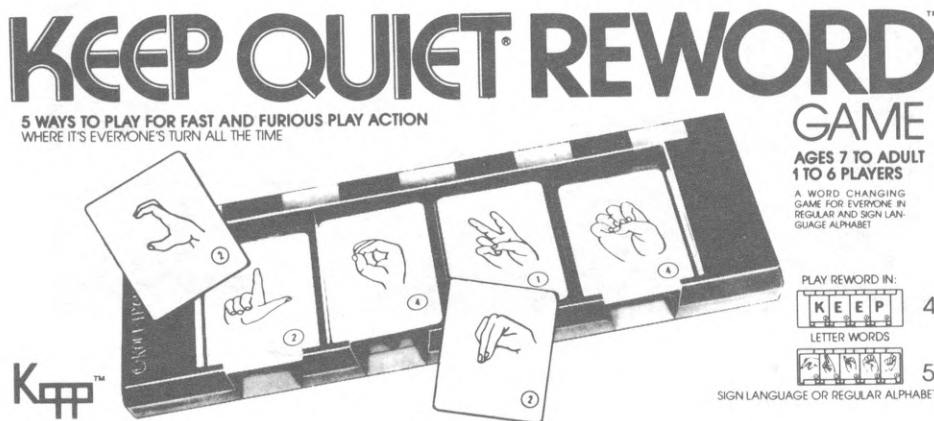
Knowing what information to provide can also involve what information not to provide. For example, consider the situation of an interpreter who is assisting with the communication at a meeting between a teacher, a counselor and a deaf-blind student. Let us suppose that the counselor arrives late, and greets the teacher but not the deaf-blind student. Does the interpreter tell the student that the counselor did not greet him or her?

A little thought will no doubt suffice to show that the interpreter should not convey this information, for it is calling upon the interpreter's judgement in deciding upon what happened. The interpreter should simply convey the information that the counselor greeted the teacher. With sufficient experience and confidence, the deaf-blind individual will learn to evaluate the situation from the facts given, and will know not only what happened, but what did *not* happen as well. This can be very important because if the interpreter specifically calls the omission to the attention of the deaf-blind person, it tends to imply fault on the part of the counselor, which an interpreter should never do.

The question might well be asked here just how an interpreter can be expected to make appropriate judgements about conduct when there have never been any guidelines established for correct behavior, as there have been in the case of interpreting with deaf persons. My only suggestion would be for the interpreter to ask himself or herself the question: "Why am I here?"

The answer is that the interpreter is there to provide auditory information which the deaf-blind person misses because he or she cannot hear; and also to provide visual information which the deaf-blind person misses by virtue of being blind. The interpreter can bring the question down to this: "Is this information needed by the deaf-blind person because of deafness or blindness?" If the answer is yes, the interpreter should go ahead and provide the information. If the answer is no, the information should not be conveyed.

I have been asked by interpreters what they should do when they are asked to stop interpreting because what is said is not intended for the deaf-blind person's benefit. The answer I give is always the same: "Interpret it." If the speaker does not wish the conversation "overheard," it is quite appropriate to leave the room, just as it is appropriate to do this when a hearing person is involved. To ask an interpreter not to communicate is equivalent to asking a hearing person not to listen — if one does not want a hearing person to listen, one gets out of earshot.



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Rod at his closed circuit TV which enlarges and enhances his reading material.

Interpreting effectively with a deaf-blind person is a difficult assignment, yet it can be done and, when it is, it can fill the deaf-blind person with a feeling of self-worth, a deep-down feeling that he or she can do things just like everyone else, and do them well. A deaf-blind person can stop worrying about whether or not information will be provided, and instead concentrate on how it will be used. A good example of how this can work out can be seen from the following story.

Not long ago, I had an appointment with IBM, and went to my appointment with my interpreter. As we entered the lobby of the building we were met by a security guard. I said, "Good morning! We would like to see so-and-so." The man called upstairs on the telephone and was informed that the person we wished to see was out, but was expected back shortly. He then turned to us and explained. My interpreter fingerspelled the information into my palm, and I turned to the guard and said, "That's fine, could we see someone else?" Well, he looked at us for a moment and then called back upstairs on the telephone.

This time he tried to muffle his voice so that we could not hear him. He said, "I have a girl here who can't speak, but has a gentleman with her who does all the talking. They want to see somebody else." He then turned back to us but, instead of speaking, this time he wrote a note and held it up for my interpreter to read. She, in turn, fingerspelled it for me, and I again spoke. We carried on a conversation in this manner for 15 minutes, and all the while the guard thought he was dealing with a young woman without speech, and that I was her interpreter. Eventually we took care of our business and had a good laugh over this on our way down in the elevator. At my suggestion, my interpreter waved to the guard as we left and said, "Bye! Thanks very much!" He was still staring after us as we walked down the street.

What is important here is that a deaf-blind person, with the assistance of an interpreter, was able to get "out there" and conduct normal, everyday business effectively, without the other person even suspecting that he was both deaf and blind. I was not in any sense pretending I could see or hear—sight and hearing were just not important in this situation, because I was provided with the information I needed to conduct my business. But I can tell you there certainly was an inner feeling of excitement, even of pride, that I could do this, and it was because of the assistance of my interpreter that it was possible.

Communication is a challenge for all of us. For some it is more difficult, which makes it more of a challenge. It is also a challenge for those who try to help us in our search for communication. Communication is the key to participation in the mainstream of life, and in this regard it can be said that communication is the highest priority.

(Mr. Macdonald is employed by the U.S. Department of Labor.)

COMMUNICATION AND MENTAL HEALTH:

by Robert¹
I. HARRIS

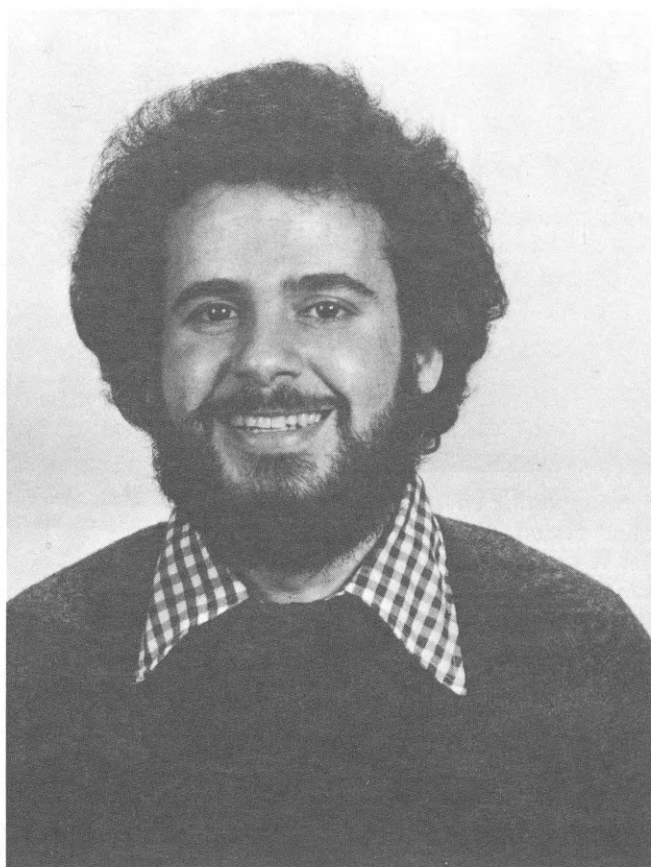
We are currently witnessing a burgeoning interest among communication and mental health specialists in their separate efforts to maintain or enhance deaf individuals' psychological integrity. Time has arrived for us to consider the fertilization of research and anecdotal findings from the specialists in these two fields in order to better understand how a person's competence in communication plays a significant role in determining his or her well-being (i.e., mental health).

This paper will focus on three areas: a) what we have learned from communication specialists, b) what we have learned from mental health specialists, and c) application of the findings to the family, school, and community environments for the development of a positive self-concept in deaf individuals.

What we have learned from communication specialists.

From the recent linguistic studies (Baker & Battison, 1980; A. Harris, 1978; Stokoe & Battison, 1981), we learn that American Sign Language (ASL) is a gestural communication system with its own richness, complexity, and capacity to give a deaf child both access to representational skills and an awareness of social structure. We also learn that deaf children of deaf parents, exposed to a gestural communication system from birth, are significantly more skilled in intellectual and social tasks than are deaf children of hearing parents (R. Harris, 1978; Meadows, 1968; Vernon & Koh, 1970).

¹Dr. Harris is a Senior Clinical Psychologist and Director of Research and Training for the Mental Health and Hearing-Impaired Program at St. Paul-Ramsey Medical Center in St. Paul, MN.



Robert I. Harris

We have also learned that competence in communication has special potentialities as mechanisms for regulation and control (A. Harris, 1978). Ability to communicate yields the dual possibilities of social control and self-control. Without communication skills, it would not be possible for a deaf person to monitor his or her motor behavior in a manner similar to that of a hearing person. Also, without skills in communication, it would be difficult for a deaf person to interact with his or her peers for socialization purposes.

A. Harris (1978) proposed that we can learn a lot about the implications of communication competence for deaf peo-

IMPLICATIONS FOR DEVELOPMENT OF POSITIVE SELF-CONCEPT IN DEAF INDIVIDUALS



Bob with his wife Evie and pet, Tani.

ple by looking at three different levels: a) sociopolitical level, b) interpersonal level, and c) internalized level. She explained that we can learn to appreciate the rich potentialities ASL offers if we make an effort to explore the issues of communication competence at these three aforementioned levels.

At a sociopolitical level. We note, for example, that when the society is willing to recognize and accept ASL as an official language of the deaf community, we make the conditions possible for deaf people to shape their own destiny through decision-making and policy-making involvement in the educational, human service, government, and other public sectors.

Also, the society makes it possible for deaf leaders and their fellows to "mainstream" themselves in the general public through the use of interpreters as "communication liaisons" between the hearing and deaf communities. In past years, it was not possible for deaf leaders and their fellows to shape their own destinies because ASL was not formally recognized or accepted by the educators of the deaf in the 1800's to 1960's.

Through the growing acceptance and the official recognition of ASL by the hearing society, we have witnessed many rich dividends: a) the birth of the Registry of Interpreters for

the Deaf, b) the birth of the National Theatre of the Deaf, c) the Federal award to the National Association of the Deaf to establish a Communicative Skills Program which eventually led to the establishment of thousands and thousands of Sign Language classes across the nation, d) the opening of several new theatres for the deaf in the country, e) the establishment of a new television and film industry for the deaf, *Beyond Sound*, and f) television networks' acceptance of the use of interpreters and closed-captioned Line 21 for television programs.

At an interpersonal level. We have learned from many comparative studies on deaf children with deaf parents and those with hearing parents (see reviews by R. Harris, 1978; Meadows, 1980) that better communication between the child and the parent leads to better skills in cognitive, social, and personal development. We also learn from the studies on child development and deafness (Greenberg, 1979, 1980; Schlesinger & Meadows, 1972) that a necessary, though not sufficient, requirement for adequate development in the deaf child is the access to a two-way, reciprocal communication system arising early in family life. Whatever the communicative mode, this system must maximize the exchange of information, both social and experiential, between parent and child.

Second, we have learned from those studies that interactive sequences arising very early in infancy play an important role in personal, social, emotional, and language development. By implication, it suggests that we can learn a lot about family dynamics, socialization, and the interpersonal domain in deaf children and their families by looking at communication competence as a central issue to study.

At an internalized level. We also learn from studies with deaf people (see an excellent review by Meadows, 1980) that a deaf person's ability to internalize a language through interaction with people, i.e., through communicative exchanges, makes it possible for this person to cope with the daily demands of life through cognitive skills and to interact with people on a daily basis through social skills.

What we have learned from specialists in mental health.

Studies abound showing that communication deficits in deaf individuals lead to personal, social, emotional, and vocational problems (Grinker, 1969; Rainer, et al., 1963; Rodda, 1974; Schlesinger & Meadows, 1972 — to name a few). We are interested, however, in looking at personality correlates of communication competence in deaf people.

A recent article by Stokoe and Battison (1981) provides an illustrative example of how significant a role communication skills can play on the behavioral and emotional functioning of deaf children. They were interested in studying the effect of familial deafness on the incidence of emotional/behavioral (E/B) disorders among deaf children. They used the data from Office of Demographic Studies at Gallaudet College to reduce the sample of hearing-impaired children so that the only remaining children were those who did not have handicapping conditions other than E/B disorders or hearing losses. They found that 5 percent of deaf children of both deaf parents have E/B disorders as opposed to 9.2 percent for those children who have at least one parent with normal hearing. In other words, the incidence of E/B disorders is 84 percent greater among those children who have at

least one or more hearing parents. Stokoe and Battison presented the following view regarding the relation of communication competence to mental health in deaf children:

We reason that there is a lower incidence of EB problems when there are two deaf parents because of early and well-established communication patterns and language use with their deaf children. Between deaf children and their deaf parents, the quality and quantity of interaction is greater because they share Sign Language as a medium for interaction. A shared language between the generations enables the transmission of social norms, personal needs, fears, and reassurances, and the kind of communication necessary for self-expression and social integration (beginning at the level of the family). This is in addition to a host of other potentially beneficial factors, such as having a sympathetic and realistic role-model in the family. (1981, p. 184).

From the findings in Stokoe and Battison's article, we learn that one critical developmental task for a deaf child is to master and internalize a communication system, i.e., a gestural system.

Of equal significance was the alleged claim by Dr. Steven Chough² one night on a captioned evening news program that deaf inpatients improve their mental health functioning through "ASL" therapy. Although the captioned program did not elaborate what "ASL" therapy meant, I would guess that it means the provision of therapeutic conditions to help a deaf patient work out his or her feelings, thoughts, beliefs, and behavior patterns through the use of ASL as a medium for communication and interchange of information between a therapist and a deaf patient.

Application of findings from specialists in communication and mental health for development of a positive self-concept in deaf people.

The premise we can make from the above findings for the foundation of a positive self-concept for any person is to receive positive feedback from three different environments — a) family environment, b) school environment, and c) community environment. To an infant and to a young child, the family environment plays a crucial role with the other two environments playing a less important role. As the child gets older, the school and community environments assume an increasingly significant role in determining the child's self-concept. When the child becomes an adult, the community plays a primary role.

In a family environment. In the case of a deaf child at home, we can say that a necessary, though not sufficient requirement for a healthy development in the child is the availability of a two-way, reciprocal communication system arising early in family life. Regardless of the communicative mode the parent and the child may use, the communication system must maximize the exchange of information at both a social and experiential level. Drawing on my own experiences as a mental health specialist in working with parents of deaf

²Dr. Chough is the Director of the Center for Deaf Treatment Services at Northville Regional Psychiatric Institute in Northville, Michigan.

children, I note that they would need to accomplish three key goals to help a deaf child develop effective communication skills.

First, the parents should be sensitive to their deaf child's needs for a healthy development. Such needs include, but are not limited to, the right to be deaf; the right to communicate in any manner in which the child feels comfortable; the right to be part of the family system no matter how different the child may appear because of his or her disability; and the right to be informed at virtually all times in the home setting about many everyday or daily things.

In many cases, parents need and should feel comfortable to request parent counseling to help them work through the mourning process re their child being disabled. Parent counseling sessions should include information about what it takes for a deaf child to learn to adapt and cope successfully with varying environments. This approach is called cognitive ethnography (Stokoe & Battison, 1981). One good example of using this approach is to study how deaf children learn communication and language in their homes where their parents are deaf and use Sign Language as a medium of spontaneous communication. Through the findings from this approach, we can apply them to the content of parent education curriculum.

Second, the parents need to feel comfortable about their capacity to accept their child's deafness. Drawing upon bilingual studies with black children and black families, we learn that a society's attitude toward a "minority" or a "different" person largely plays a role in determining how the person sees himself or herself. Deaf children need to know that they are unconditionally accepted by their parents so that they can be more motivated to derive their gratification for personal, social, emotional, and language growth through communication exchanges with the parents.

Third, the parents need to and should feel comfortable about recognizing their deaf child's right to be part of the deaf culture. Through parent education and/or parent counseling, the parents should have an opportunity to explore their feelings and attitudes about some groups that appear "different" from them.

White families, for example, have their own perceptions and beliefs about black families, often in a devaluating and deploring manner. Such an attitude is called "ethnocentric." Hearing parents who have no exposure to deafness may have such an ethnocentric attitude about the deaf people, their community, and their culture. Such parents need help to work out their "ethnocentric" attitude so that they can have a positive attitude toward the deaf child's right to be part of the deaf culture. A healthy attitude has a positive ripple effect upon every area of the deaf child's development.

In a school environment. As the deaf child gets older, the school assumes an increasingly important role in stamping the child's self-concept. In past times, deafness was seen as a medical problem. Now, more and more school people see deafness as a crisis in communication. School faculty personnel recognize that the development of a rich communicative system, shared with significant others in the social network, is perceived as a problematic developmental task for the deaf child.

Also, school personnel know that the critical developmental task is to help the deaf child master and internalize some

communication system. More and more school personnel are seeing the mastery of communication and language skills among deaf children in a new light.

Previously, many researchers focused on the relationship between speech skills and cognitive performance. Now, they are more interested in answering several questions. What are desirable personality correlates of bilingual competence in deaf children? Will conflicting demands and values in two language systems contribute to deficits in cognitive and school skill development? Would the inclusion of a requirement for fluency in the use of Sign Language as part of teacher preparation promote a positive evaluation and legitimization of Sign Language? Can the development of a written form of Sign Language enhance its utility and value?

There are three factors which I believe have good potential to encourage deaf children at school to develop competence in communication. They should, first, have exposure to the deaf community. Examples include field trips to special events for the deaf, deaf clubs, deaf parents' home, deaf guest speakers, captioned film clubs for the deaf, theatres for the deaf, and the like.

Second, deaf children should have an equal amount of exposure to deaf adult role models. Such models may include,

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but are not limited to, deaf teachers, deaf psychologists, deaf counselors, deaf social workers, deaf school administrators, big brothers/big sisters who are deaf, and deaf adults who are friends of deaf children's parents.

Third, the school curriculum should include deaf studies so that deaf children's curiosity about "what it is like to be a deaf adult in both the hearing and deaf worlds" would be greatly accelerated. Take one example. A deaf friend of mine teaches history to deaf children at Minnesota School for the Deaf. The teacher explained to me that many deaf children complained to him that he always talked about "famous hearing people." They wanted him to talk about "famous deaf people." The teacher was very much surprised and touched by what they said and was prompted to look up the historical materials related to deafness. Eventually, he found the materials, developed the curriculum, and taught deaf children about famous deaf people. He noted that the children became more motivated, asked more questions, and more often took the initiative to communicate. Finally, he was invited to make a presentation about the history of deaf people in Minnesota to an audience of more than 440 people at the Deaf Heritage Conference in Minneapolis last October.

In a community environment. When the deaf child becomes an adult, he or she is ready for participation in the mainstream of a general society. The society has a vital interest in fulfilling its people's potential because doing so contributes to the community's strength and security. Also, the society has a vital interest in having its people able to communicate their wishes, needs, problems, and feelings with each other through governing mechanisms so that the society can develop a good understanding of the people's thoughts, expectations, and wishes.

In the case of deaf adults, it is in the society's best interest to accept deaf adults' right to be part of their own culture and community. Such an acceptance requires a sensitivity to bilingual and bicultural differences. When deaf adults feel *unconditionally* accepted by the society in which they live, they will be more motivated to improve their communication skills with the hearing people. When their efforts to communicate with those people become more rewarding and positively reinforced, a healthy two-way communication system between the society and the deaf people would be established and maintained.

Conclusion.

We all know that competence in communication plays a paramount role in determining a deaf person's self-concept. We also know and recognize the significant roles the three different environments — the family, the school, and the community — play in shaping the deaf person's mental health status. The family environment can be health-enhancing through the parents' ability to accomplish the three important factors: a) sensitivity to the deaf child's needs for a healthy development, b) capacity to accept the deaf child's deafness, and c) recognition of the deaf child's right to be part of the deaf culture.

In the school environment, deaf children have a motivational incentive to improve their communication skills and, therefore, their psychological integrity through a) exposure to the deaf community, b) exposure to deaf adult role models, and c) through deaf studies in the school curriculum. The society has a significant role in maintaining and/or enhancing

deaf adults' communication competence by conveying an unconditional respect for and recognition of their cultural and linguistic differences. I would like to close this paper with a poem from Katherine Mansfield to underline the importance of the communication competence to a person's well-being:

I want, by understanding myself,
to understand others.
I want to be all that I am capable
of becoming so that I may be
a child in the sun.
Warm, eager, living life —
to be rooted in life —
To learn, to desire, to know,
to feel, to think, to act.
That is what I want.

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COMMUNICATION

AND THE WORLD OF WORK

by Wayne
SHOOK

Photo by Michael Campbell

Wayne running a staff meeting – Byron Travis, Ray Leister, and Kathy Arbogast in attendance.



My parents are deaf, and believe that I was born with normal hearing. At about six months, I stopped responding to sounds, and my parents believe that colds damaged my hearing nerve. Since I never really experienced functional hearing, I don't sense my deafness as a handicap, but rather as a condition of life. Our living environment was considered "normal" since we lived in a "deaf world."

American Sign Language was the mode of communication in our home, and is my primary language. I attended preschool classes for deaf children for several years, and then transferred to the Virginia School for the Deaf and Blind (VSDB) at Staunton when I was six. I stayed there for the next 10 years.

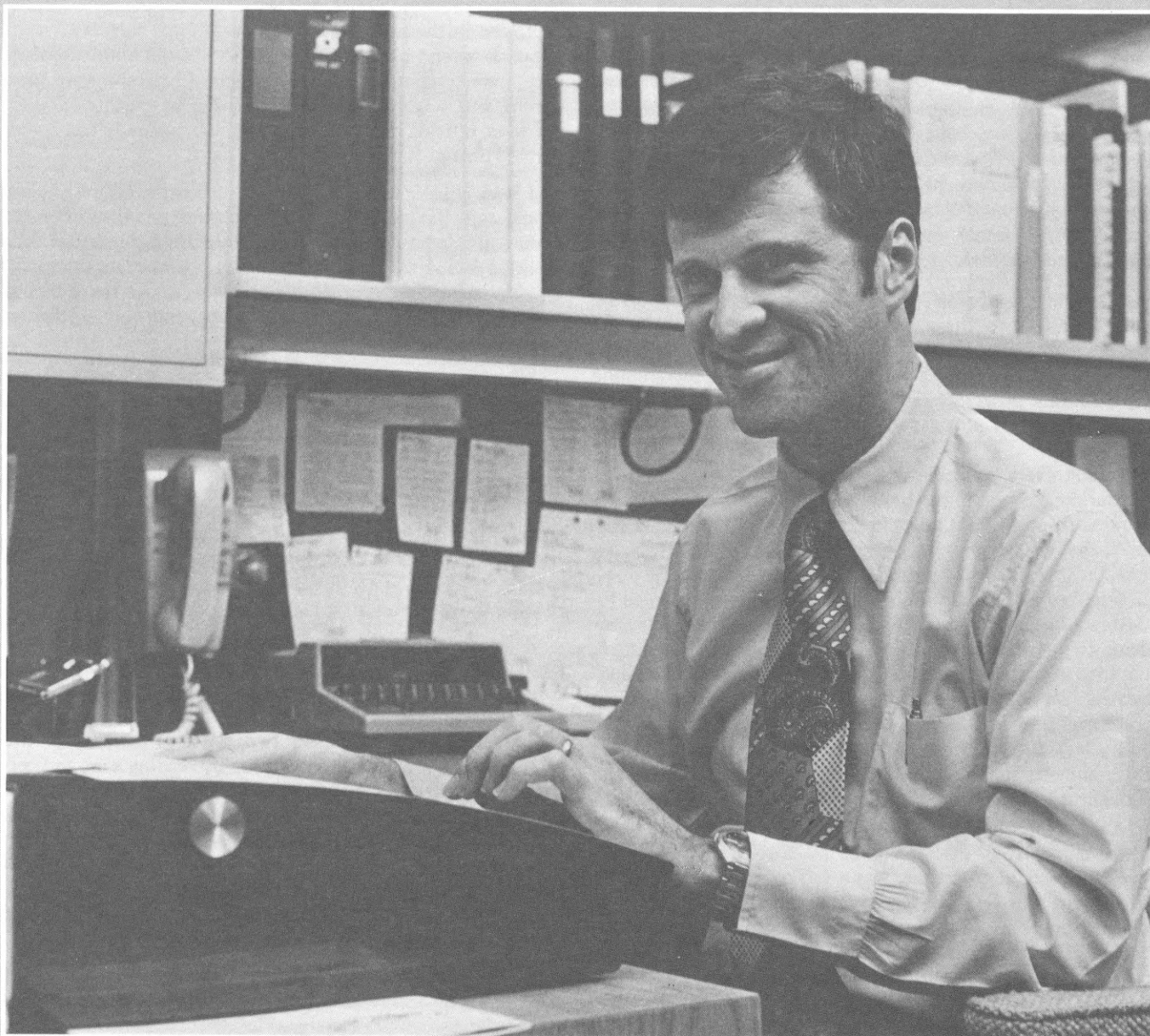
After my graduation from VSDB in 1963, I attended Gallaudet. During my freshman year, I had a great deal of adjusting to do. I was not sufficiently mature to accept responsibility and to make decisions for myself, and spent the next two years learning the facts of life, different philosophies, and ways to get by with my studies.

I withdrew from Gallaudet during my sophomore year, because I didn't have any firm career plans, and wanted to have the experience of making it on my own. I moved to Chicago with two friends, and experienced many difficulties in making it on my own. After hunting for two months, I found a job as a press operator.

I made many friends during my year on this job and did not experience any difficulties in communicating with "hear-ies" as we wrote back and forth on papers to carry on conversations. Pointing at things and people, making facial gestures, mouthing out words, writing with fingertips on sur-

Photo by Michael Campbell

Wayne at his computer-equipped desk.



faces, fingerspelling and homemade signs were some of the other means of communication I used to converse with the hearing.

Two years later I joined the International Typographical Union (ITU) and worked in different newspaper companies in different cities for several years before settling down in Washington, DC. During these different jobs, I never experienced communication difficulties with coworkers or supervisors because the people I worked with were familiar with deaf employees and knew how to communicate with us.

Nancy Wright, my childhood sweetheart, and I got married in 1972. We have two daughters: Tanya is now nine and has normal hearing. Marie is four and she is deaf.

I lost my job in 1973 when the *Washington Daily News* folded, and moved to *The Washington Star*. It was about this time that I started thinking seriously about my future and decided to return to Gallaudet and complete the requirements for a college degree. I worked full-time at *The Washington Post* while taking four to six courses a semester for the next two years.

Returning to college was a turning point in my life. I started to make better use of my time and accomplished a lot more than I did in my previous lifestyle, where I wasted a lot of free time.

My summer employment with IBM between my junior and senior years of college was a great and beneficial experience. I got a firsthand look at organizational structures and activities. It was also my first time working with managers and staff. Gary Rafiq, a 1966 Gallaudet graduate, was my trainer. This summer employment confirmed my desire to build a career in the corporate world.

During my junior year, I had narrowed down my career choices to those within the corporate world rather than in the government. I wanted to work as an accountant or financial analyst. I also considered programming jobs, because programmers were in great demand. With these decisions made, I pursued my education in business administration.

I took every available opportunity to be interviewed by the various corporate recruiters who visit Gallaudet. Two recruiters from AT&T Long Lines attended an "employer forum" and talked with us about their career opportunities. They invited interested students to set up a formal interview.

I arrived at their personnel office before my scheduled interview time and waited for the interpreter and other students to arrive. When the time for the interview approached, the interpreter had not arrived, but we went on with the interview. We communicated by writing and the pace was just about right. The interpreter arrived just as we were finishing, and my interviewer commented that we had gotten along fine, and communication had not been the problem she thought it would be.

I got a job offer from AT&T Long Lines as a programmer. I was immediately enrolled in an initial programmer training course which, at that time, was a self-paced course in which instructors were not always present or readily available. Instead, students were given course workbooks for self-instruction, and instructor assistance was made available as required.

It was an ideal situation for me and I proceeded at a comfortable pace. When I did need to talk to the instructors, I found writing communications to be an excellent method

since I then automatically had the notes to refer to later. Also, it provided me a chance to put my questions in writing and have them ready for when the instructor was available. It served as a means of verifying past discussions and a jumping off point for discussing areas I was having problems with.

I finished the twelve-week training program in seven weeks, and was assigned to a group and received assignments. Instructions were always given in writing, and attached to copies of the printouts which contained problems. It was the practice to get as much instruction/specifications as possible in writing to clarify our assignments, and that was an ideal method for me as it required no accommodation.

During staff meetings I'd sit next to my supervisor and read his notes as he read them to the group. During discussions, he would write notes for me. If I wished to know more, I asked my supervisor or coworkers after the meeting.

Shortly after my training period, a Sign Language class was organized for my coworkers and others in the department who were interested. Classes were held after working hours, and very soon people were coming up to me in the morning to sign, "Good morning, Wayne!" I began to attend classes with them so I would know the signs they were learning. As a result, about 12 people were soon signing and fingerspelling at work without much difficulty. We went out for drinks after classes and generally had an enjoyable time as they picked up new signs.

I have a TDD at work which is an essential means of communication for me as I do not have to rely on coworkers to make calls for me. I can contact my wife at home if I'll be working late. I can call my supervisor if I'll be late or absent, and my supervisor can call me at home to ask the status of my work, instructions to run programs, and obtain other information when necessary.

When I was assigned to another group and none of the people in the new group knew Sign Language, a new class was formed for them. This increased the number of employees who could communicate with deaf individuals.

My company provides opportunities to keep up with advancing techniques on the job by attending various classes. I usually have an interpreter for these classes. The first time I had an interpreter in class, I had not mastered the skill of obtaining information indirectly, and usually caught up by reading the materials after class.

After a year on the job, I learned about the graduate program in the Telecommunications field at the George Washington University. It offered an opportunity for me to learn more about the field my company is in. I applied and was accepted, and attended classes two evenings a week for the next two and a half years. I kept up by reading a lot and getting copies of notes from other students. I was not able to participate in class discussions because my knowledge of the subject area was new, and discussion was at a fast pace.

I could sense the feeling of awkwardness among the students in my class when they are first exposed to my interpreter. They get used to it after a while, and don't find it a distraction.

I have no inclination to use an interpreter at work, as I sense a loss of independence in using one. If there are persons within the group who can sign, I ask the person to tell me the

major items of the discussion, rather than interpret word for word. This way, I can keep up with what's going on. Often, it seems the most important thing is said in the beginning and the rest is repetitious.

Recently, we set up a meeting with a project manager on a new project, and I arranged for an interpreter with sign-to-voice skills. I was in charge of the meeting. Just before the meeting started, I learned that the interpreter had no previous experience in reversing, and was not aware that she needed to do it for the meeting. I briefed her on the meeting, and what she was expected to do.

During the meeting there was a breakdown in communication due to the interpreter's lack of skill in sign-to-voice interpreting. We were also discussing the project in technical terms which were foreign to her. The interpreter was at the point where she wished to leave, and I needed to try another way to communicate the project plan. I drew a diagram on the board to show the schematic of the data base. The project manager had a lot of questions about the plan, and it was a good thing that I had held a preliminary meeting with my team the day before, so they were able to assist in answering his questions.

The crucial moment of the communication was overcome, and the rest of the meeting continued without complications. I was kind of disappointed after the meeting that I had not been able to have it proceed as I had envisioned. However, looking back, I think that I handled the meeting well, and that all parties involved understood the project plan, which was the purpose of the meeting. The lesson here was to learn to solve the communication problem, rather than to give up and be frustrated. This I did by calling the interpreter referral agency to let the employer know about the previous situa-

tion. The agency has promised to see to it that I get the kind of interpreters I need in the future.

I hope that some day a college such as Gallaudet will sponsor a panel discussion where deaf people employed on management levels can participate and share their experiences, communications methods, perceptions on their chances of going up the career ladder, and identification of obstacles in their career paths. We need to be aware of obstacles deaf managers encounter, and to share ways in which obstacles can be successfully overcome.

It is my perception that I have to perform an outstanding job in order to achieve recognition and/or promotions. In the past, I have seen some promotions passed by me, but often the other person had an expertise that I lacked. Being rated at the top makes it difficult to be passed over for any length of time.

I don't envision that I have a good opportunity to move up the management levels within my department, but I do see opportunities in other departments. These opportunities, though, often require relocating, something I don't want to do for several years.

I did not get where I am now by following the pack, and I don't plan to start doing this now when my example can be useful to others. I may be deaf, but I am an individual. By far, the most important aspect of the whole person is not the physiological, but the communicative. When a person can express his hopes, fears, desires and opinions in a way understandable to his significant others, his peer group, half the battle is won. He is part of a group, an individual, and should be recognized as one.

Hard work and good people solve a lot of problems. ■

(Mr. Shook is a member of the programming staff for AT&T Long Lines.)

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THROUGH THE LOOKING GLASS

Meet Phil

I was born in New York City to deaf parents, and grew up in a home which used both oral and Sign communication. My grandparents were hearing, and communicated with us orally. Our family used both Sign Language and oral communication, depending upon the situation.

I have a younger sister, Sherry, who is also deaf. Both of us attended the Lexington School for the Deaf, each of us beginning at age three. The Lexington School uses an oral approach to education. At the age of nine, I transferred to the New York School for the Deaf, where the Total Communication approach is used. At 16, I began college at Gallaudet.

Meet Judy

I came into the world in Madison, Wisconsin, and from age 13 and on, I lived in Walnut Creek, California. My parents were also deaf, as were my grandparents on both sides. My young-

er sister and two brothers are deaf too. Being deaf was the norm in our family.

I started school at the Lapham School in Madison, in their oral day program. At the age of 10, I transferred to the Wisconsin School for the Deaf in Delavan, and remained there for three years. I completed my school days at the California School for the Deaf in Berkeley, and at 17 enrolled at Gallaudet.

After We Met

We ended up hand in hand at Gallaudet during our freshman year. The flame began to flicker at the end of that year, and our courtship grew through our college years. We married in 1967, one year after we graduated. We started life together in Hartford, Connecticut, where Phil was employed as a programmer, and Judy taught at the American School for the Deaf. A year later, we moved to Kingston, NY. Phil continued to work as a programmer, and Judy be-

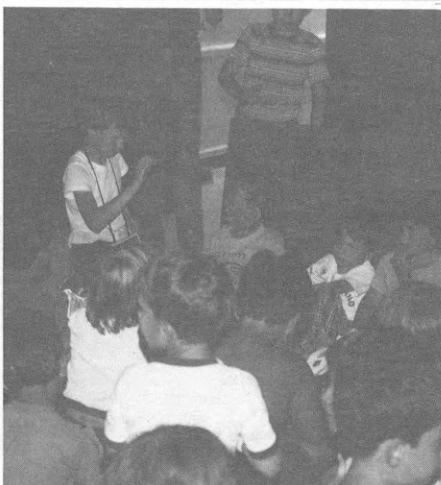
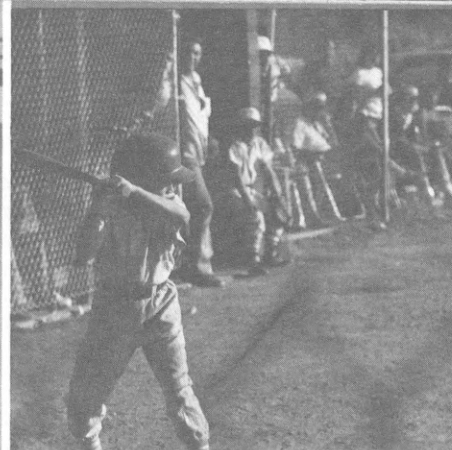
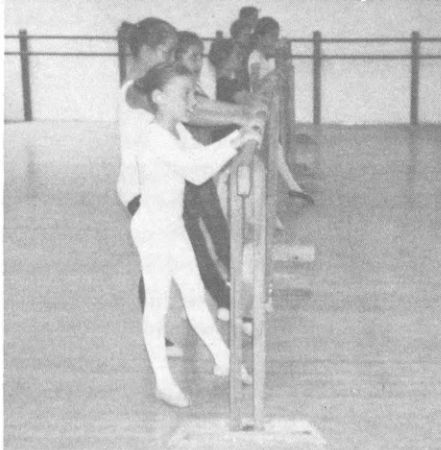
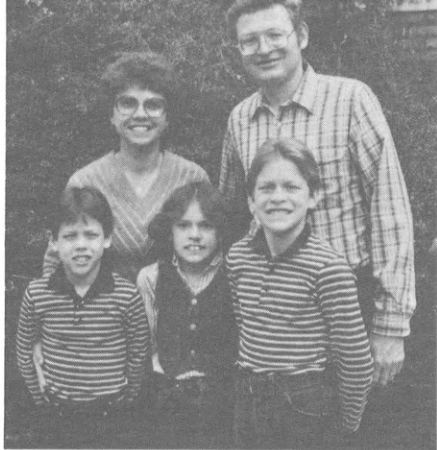
gan a new and exciting career as a homemaker. We had seven months to prepare for another new field — parenthood!

Because deafness was prevalent on both sides of our families, we felt that deaf children were a possibility, and were accordingly prepared for it. More than that, we expected it.

Our first child was a boy — and a joy! Jeff was profoundly deaf; diagnosed at the Lexington School. At nine months, he had hearing aids, and was enrolled at the Infant Center at the Lexington School. It was a biweekly trip of a hundred miles for him to participate in the program.

Debbie came along 20 months later, and she too was deaf. On went the hearing aids, and she joined us all in the Infant Center program at seven months of age.

Seth followed quickly, only 19 months after Debbie, and only one month after we'd moved to New York



BRAVIN

City. At five months, he too had hearing aids, and joined Debbie and Jeff at the Infant Center.

Our children followed Phil's footsteps, eventually growing to attend school full-time at Lexington. A little more than a year ago, we moved to northern California. The children attended the California School for the Deaf. Recently, we moved back to the New York area, and the children are now re-enrolled at the Lexington School for the Deaf.

In looking back after all the transferring (from an oral program to a total communication program and then back) our children do not seem to be affected by these changes. We attribute this to our willingness to try and learn everything we can, and the "try" spirit has rubbed off on our children.

We have heard enough deaf people say that they wish that they could speak. Enrolling our children in a school known for its emphasis on an oral-aural training approach is partially due to the above statement. In addition to a well-rounded education, another reason is that we *want* our children to have the opportunity to learn to speak and speech-read. They get this opportunity

Photos — (1) The Bravins today, (2) Debbie in a hearing ballet class, (3) Jeff in hearing Little League baseball, (4) Seth and Jeffrey playing football on their home street, (5) Seth's hearing friend signs to him at the YMCA Summer Camp, and (6) Meet Jeff's neighbors.

at school. At home, we provide them with love and lots of communication.

Before We Met — Phil

Welcome to my home in suburban New York City where I lived with my parents, grandparents, and deaf aunt. In a sense our home was one where all modes of communication were used. A cardinal rule employed by the family was that everything that was said had to be understood, except for very private matters. When my grandmother spoke on the phone, she made it a point, when I was around, to speak at a slower pace than normal. (Sometimes this was at the expense of the person on the other end of the line.) This was done so that I could understand what she was saying. This was in "ancient days," prior to the days of TTYs. Sometimes I did not understand Grandmother. Later, I found out that she sometimes spoke in Yiddish, which I do not know.

As a point of interest, I would like to point out that I was and still am considered an excellent lipreader. I speak fairly well. Though hearing people may not understand me perfectly at first, after a while most of my speech is understandable. Most of all I am able to *communicate*.

Before We Met — Judy

Take a walk with me through the rural environment of my younger days and on into the suburban life which I entered at the ripe age of 13. I may have changed from a rural gal to a suburbanite, but my home environment did not change that much.

With deaf parents, siblings, and grandparents on both sides along with other deaf relatives, my home was what you might call a quiet noisy place. In a way it parallels the quiet/noisiness of rural/suburban living. Our prime means of communication was Sign Language, but did we ever *communicate*. All fami-

ly reunions at holiday time brought flying fingers, flying hands and happy faces. The predominant languages in the household were American Sign Language (ASL) and Pidgin Sign English (PSE), and we could and did fluctuate between PSE (which was used primarily within our own home) and ASL (when we got together with other relatives). As with Phil's family, everything that was said in our family was understood by everyone, whether it was at the dinner table, in the basement or in the bedroom.

I have some oral skills which I developed at the Lapham School, but did not use for a long time. This was a resource which I used many years later when we moved to New York City. The strongly oral environment of New York City and the melting pot atmosphere of the City induced me to once again draw on, and further develop, my oral skills. Though I reach out to others with ease in Sign Language, my lipreading skills are an asset to me. My speech is

usually understood most readily by those who have been with me for some time.

And Now . . .

What has evolved within our own home is pretty much a combination of what we consider the best in our own experiences. At home we communicate primarily in Sign Language, and we mouth every word as much as possible. Voice is used occasionally. PSE is usu-

ally the main mode of communication, and the structure of English is followed quite closely. There is, however, liberal use of ASL during our leisure, emotional, and humorous moments.

Within the Hearing Community...

Phil writes:

I have been employed in the hearing community, and in a world of work

Debbie talking with a hearing neighbor, Alisa.



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where deafness is not the "norm." I have moved through the data processing field, worked as a programmer, systems analyst, systems engineer and project manager. I am now an advisory systems requirements analyst which involves project planning at IBM.

I make whatever use I can of my communication skills. I have found my lipreading skills an asset in facilitating communication on the job. My speech does require some "fine tuning," but I am understood by many people. I perceive this to be an asset not dependent

Language. For this reason there is seldom an opportunity to resort to it. My colleagues seem to regard Sign Language as an educational novelty. My employer has provided me with a TTY communication service which some managers and my secretary can use to communicate with me. My secretary also performs the service of relaying messages.

In looking back over my 13 years at IBM I find that the most frustrating experiences in communication at work have been in group meetings, sometimes in those I led and sometimes in

ings with my colleagues on a one-to-one basis. I find this to be an extremely effective technique. IBM also has its own answering service which is used by many others at IBM. Though I have a profound hearing loss, I wear a hearing aid which helps me identify a telephone ring, an elevator buzz, and some environmental noises. It also helps me in speechreading and in modulating my speech.

Deafness has not been in my way, as I have advanced at IBM. I see no limit placed on me because of my deafness. If there were, I would do something



Four Generations of Deaf Relatives – (1) Father, (2) Mother, (3) Maternal Grandmother, (4) Daughter, (5), (6) & (7) Grandchildren, (8) Paternal Grandmother – There are only five hearing members of the family of more than 24 relatives in this photo.

upon my communication skills alone, but also upon the ability and willingness of people around me to make themselves understood and to try to understand me. Of course, there are times when I do resort to "old reliable" – the pen and pencil method.

As for the use of Sign Language, not at any time in my business career of 15 years has a colleague been fluent in Sign

those in which I was a participant. I have trouble following the discussions in meetings. Often, my coworkers are able to make adjustments to accommodate me. I request an interpreter for very special meetings, and IBM has always been cooperative on this score.

The telephone has never been a deterrent to me or to my success. Whenever possible I choose face-to-face meet-

about it. Advancements in my career may mean more support services are required in order for a deaf person to be effective. Support services include secretarial and administrative assistance and interpreters.

Judy writes:

With the move to New York my new "career" as a mother went into full swing. I have never been employed on

a full-time basis since our first bundle of joy came along. I decided to stay at home to pursue motherhood as a full-time career. I am grateful to be able to have this time with my children and my husband.

When I have been employed, it has been on a part-time basis, and in an environment where deafness is generally understood; i.e., at a school of the deaf, in a university or college with a program serving deaf students, or in a hearing setting teaching Sign Language.

I do not feel comfortable communicating orally with people when I meet them for the first time. Only when I have known a person, such as a neighbor, for a long time, will I make an effort to communicate orally. In a store, or bank I resort to pencil and paper, because there is no room for error in such cases.

For one-liners like, "that thing over there," a combination of gestures and speech gets the message across. When I see a doctor for my children or myself, I write everything down, and ask the doctor to do the same, for there is a big difference between "three teaspoons" and "three tablespoons" of medication. Again, no room for errors here. At one time we had to switch doctors, because the doctor refused to write anything down and insisted that I try to lipread him.

When I teach Sign Language, I make it a point not to use speech at all, and I demand the same from the students. This forces the student to focus on the

language they are learning rather than on their own spoken language.

I too use the TTY extensively and in the process contribute much to Ma Bell. I make calls directly and indirectly on the TTY. I make personal calls directly to relatives and friends. Communication with doctors, stores, dentists, etc., is accomplished indirectly through a relay service.

Our children, who use both Sign Language and oral communication skills, make good use of both forms of communication when they are in the neighborhood playing with other children. We live in a typical New York City area neighborhood where the streets in front of the home provide the playing area. Most of the children in the neighborhood have grown up with our children. For that reason very few communication problems are present when the children are at play . . . or even fighting. Most children, in fact, know a good deal of Sign Language and use it liberally along with speech. It is very interesting to watch the children communicate with one another in a natural setting, even in an argument over whether a ball is fair or foul. In the stores or similar environments the children try to use paper and pencil like Phil and I do, and they use one-liners when necessary.

We have shared our lives with hearing people. It was a special family experience. CBS-TV made a made-for-TV movie, "And Your Name is Jonah." We thought that the movie would be very educational for the hearing public, be-

cause it seeks to explain deafness. We are especially proud that Jeff donated some of his time to working with CBS-TV. The experience with CBS-TV involved the whole family. The decision to involve ourselves was made by the whole family. We discussed it and decided that the hearing public has much to learn about deafness. From this experience we have learned much, and so did the hearing people who saw the movie. Many are even learning to communicate with deaf people.

Within the Deaf Community . . .

There is no question that we feel very much at home when we are with our deaf peers and relatives. Our social life with deaf people is a busy one compared to our social life with Phil's colleagues. Phil participates in several community activities on a local, state and national level. Judy also participates in several community service activities and is active in an alumnae sorority. We are both members of a literary circle which we have formed with nine other deaf couples. We meet monthly, and the host speaks on a book or another topic of interest.

Our children have deaf friends. Most of them are from their own school. They go over to friends' homes for the weekend and go with groups of friends on trips to amusement parks and the like.

SUMMARY

We have attempted to share with you the life of our family. Instead of the *Through the Looking Glass* experience which Alice had as she traveled through Wonderland, we hope that you have experienced, *Through the Looking Glass* of our family, a trip into *Communication*.

We have tried to share our experiences and observations. The thread that holds our message together is this: *It does not quite matter how the communication process takes place; the important thing is that communication does take place, without any regard for methodology, and that when it does take place, it embodies a philosophy that whatever is said should be understood by all parties, deaf and hearing alike.* We hope that you have understood, at least in part, the thrust of what makes the difference in this life of ours . . . and may our journey *Through the Looking Glass* enlighten your own.

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INSIDE THE DEAF COMMUNITY

by Barbara
KANNAPELL

Usually when we try to discuss what communication is, people think it is about transmitting ideas from one person to another. In order to understand communication, we have to go deeper than that. "Communication" comes from two Latin words — "com" with an "un" — which means "one." Literally, the words mean something about "becoming one with," and it is related to the word "communion." So, communication is not just a question of transmitting ideas; it is a process of sharing our feelings too. It is a process of letting another person know what things mean to us.

Communication is a process of sharing what things mean to us with ourselves and with other persons.

Barbara Kannapell
*and her hands among other
flying hands*

"When I think of communication," the first thing that comes to my mind is the free flow of communication in the Deaf Community.* Deaf people feel so comfortable in communicating with each other at deaf clubs, church services for the deaf, or any event for deaf people given by deaf people, as opposed to the discomfort that

they feel outside of the Deaf Community.

Then, what is communication? Eileen Paul wrote an article, "Some Notes On Communication . . .," in which she defines the meaning of communication which is most relevant to that in the Deaf Community:

**See Carol Padden's article for the definition of Deaf Community in Sign Language and the Deaf Community, edited by Baker and Battison, 1980.*

This last statement is the theme throughout this paper. I will show how it is relevant to the communication in the Deaf Community.

Now, let's look inside the Deaf Community. The question I'd like to ask is: "What makes deaf people feel at ease in communicating with each other?" I will offer three explanations.

The First Explanation

Deaf people can understand each other 100 percent of the time, whereas outside of the Deaf Community they get *fragmentary information* or *one-way communication*. Fragmentary information means that the deaf person may get 50, 60, or 70 percent of the information communicated through a not-so-skilled interpreter, or through a hearing person who uses speech or who has just learned Sign Language.

One-way communication can mean an interpreter who can express from voice to sign, but can't interpret from sign to voice. It can also mean a hearing person who can express him/herself in Sign Language, but cannot read the signs of a deaf person. Deaf people

experience this kind of one-way communication very often when they are with hearing people.

The Second Explanation

Deaf people share a common language — American Sign Language (ASL). ASL seems to be the primary communication mode we use among ourselves. Everything else — English in different forms — is the secondary communication mode for some deaf people. It does not necessarily mean that all deaf people are fluent in ASL. It can mean that those who are not fluent in ASL are skilled in English, or it can mean that they have no skills in English. It is possible that there are deaf people who are bilingual in varying degrees. I'd like to show some variations in communication styles in the Deaf Community:

ASL monolinguals — Deaf people who are comfortable expressing themselves only in ASL, and in understanding only ASL. They have no skills in English.

ASL dominant bilinguals — Deaf people who are more comfortable expressing themselves in ASL than Eng-

lish, and are able to understand ASL better than English (either printed or signed English).

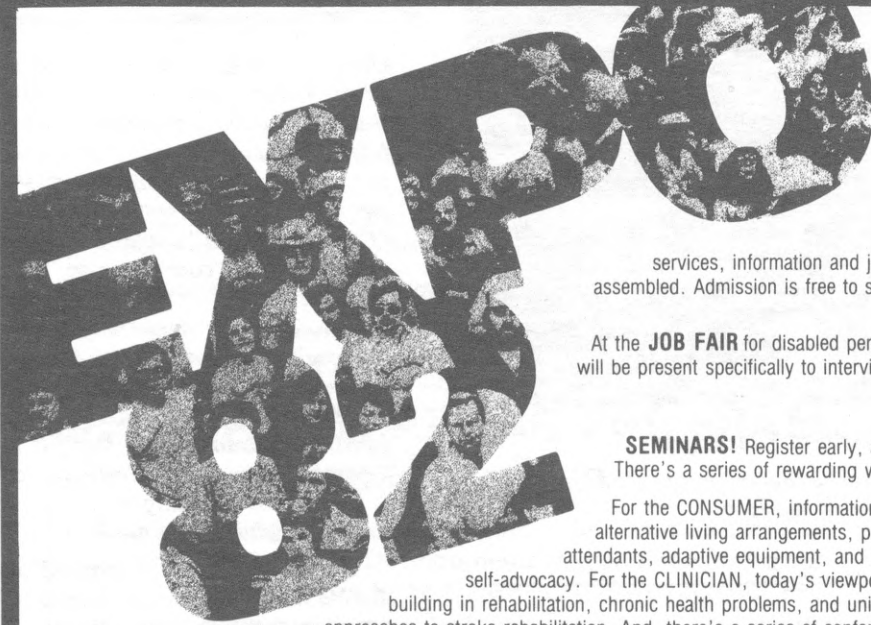
Balanced bilinguals — Deaf people who are comfortable expressing themselves in both ASL and English, and who are able to understand both equally well.

English dominant bilinguals — Deaf people who are more comfortable expressing themselves in English, and who are able to understand English (in printed English or signed English) better than ASL.

English monolinguals — Deaf people who are comfortable expressing themselves only in English (oral or signed English) and in understanding English (in printed or oral or signed English). They have no skills in ASL.

Semi-linguals — Deaf people who do have some skills in both English and ASL, but are not able to master either language fully.

Based on these variations, I would like to raise several questions: 1) Who is really in the core of the Deaf Community, and who is on the fringe of the Deaf Community? 2) Are English-



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dominant bilinguals and English monolinguals in the core of the Deaf Community, or are they on the fringe? 3) Are there deaf people who use only ASL and understand only ASL (ASL monolinguals)? In other words, are there deaf people who know absolutely no English?

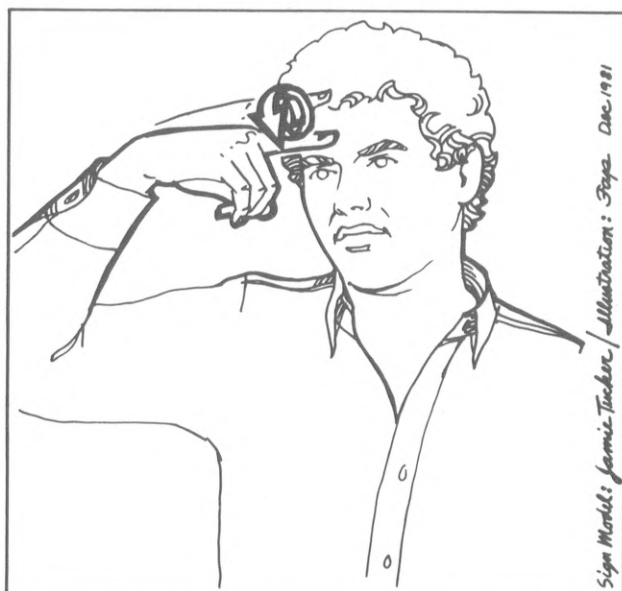
Within the Deaf Community, deaf people have a complex system of evaluating who should be in the core or on the fringe of the Deaf Community. It is important to mention here that the degree of hearing loss is not the most

think this is the most important explanation of all. Deaf people share what things mean to each other, i.e., the word "deaf" means different things to deaf and to hearing people. Also, the word "hearing" has a different meaning for deaf people. Deaf people communicate those meanings through ASL. Such meanings extend to the following:

The bond of communication and strong relationships — Deaf people experience a strong bond of communication because they have common topics

Padden offers a good explanation of cultural beliefs and values in her essay in *Sign Language in the Deaf Community*. These beliefs and values are also related to the complex system of evaluating who should be in the core of the Deaf Community and who should be on the fringe. For example, deaf people have a way of evaluating who behaves like a deaf person and who behaves like a hearing person.

— If a deaf person behaves like a hearing person, other deaf people will sign "hearing" on the forehead to show



A pejorative/negative sign that means a deaf person who thinks and acts like a hearing person.



A sign that means "it went over my head" or "understand zero." (Ed. Note — This sign can also mean the signer is bored with the talker trying to sign and could not care less to listen — thus the eyes may appear dazed as the sign is made.)

important requirement for being in the core of the Deaf Community. Deaf people just identify themselves as deaf or hard of hearing, no matter what their degree of loss is. They do not need to show their audiogram to enter the Deaf Community. Sharing a common language seems, however, not to be enough to be admitted to the Deaf Community.

The Third Explanation

"Communication is the process of sharing what things mean to us with ourselves and with other people." I

to share which are based on common experiences, such as the history of deaf people, school experiences, family experiences, sports, movies, stories and jokes. They develop strong relations based on these common experiences with other deaf people. Many deaf people develop strong relationships during school years and maintain these relationships throughout their lives. This feeling may be carried over from residential schools, where they developed a strong bond of communication for the purpose of survival skills.

Cultural beliefs and values — Carol

"he thinks like a hearing person." Thus, he is on the fringe of the Deaf Community, depending on his/her attitudes. Conversely, if a deaf person behaves like a deaf person, other deaf people may sign "strong deaf" or "fluent ASL," which means that the person is culturally deaf. Thus, he or she is admitted to the core of the Deaf Community.

If a hearing person wants to meet a deaf person, the rules of the Deaf Community dictate that he/she must be introduced as a "hearing" person in the Deaf Community. Then, the deaf

person being introduced will ask questions such as "you from Gallaudet?" or "from deaf family?" or "teach deaf children?" If the hearing person has something to do with working with deaf people, or comes from a deaf family, a deaf person would be satisfied, since this would meet his/her expectations of a hearing person. But, if the hearing person is just interested in learning ASL as a foreign language and has nothing to do with deafness, deaf people will become suspicious and on guard. It is true that a few hearing people who have nothing to do with the education of deaf children or who come from a deaf family may eventually be admitted to this Community. These are just two examples relating to cultural beliefs and values in the Deaf Community.

Feeling equal — The bond of communication and strong relationships and similar cultural beliefs and values are equated with feelings of equality among deaf people. Within the Deaf Community is the only place that deaf people experience equality with others. Usually, deaf people do not feel equal with hearing people outside of the Deaf Community.

Thus, ASL is a powerful tool for identity in the Deaf Community, along with the cultural beliefs and values that are expressed through ASL. This suggests that ASL is the cultural language of the Deaf Community.

However, I want to emphasize that the knowledge of ASL alone seems not to be enough to qualify a person to be in the core of the Deaf Community. Everything else — shared common experiences, and cultural beliefs and values which are attached to ASL also seem to be important requirements for admittance to the core of the Deaf Community. A deaf person who is in the core of the Deaf Community is considered to be "culturally deaf."

The more culturally deaf a person becomes, the further he or she moves into the core of the Deaf Community. I suggest that the Deaf Community can be compared to the majority community of hearing people in terms of language supremacy. Deaf people experience ASL supremacy in the Deaf Community similar to hearing people's English supremacy in the majority community.

In relation to deaf people's experience of ASL supremacy, we also need

to look into the functions of ASL in the Deaf Community. Language can serve many functions, i.e., Pidgin Sign English functions as a way for deaf people to communicate with hearing people. ASL serves as a way for deaf people to communicate with each other, but there is much more to it than just a function of language. There is a symbolic function in relation to identity and power, and we often keep our use of ASL limited to ourselves to preserve these factors of identity and power.

As a protection of our own identities, deaf people keep thinking that hearing people cannot learn ASL, but really deaf people exert their power in using ASL. For example, we can talk about anything we want — right in the middle of a crowd of hearing people. They are not supposed to understand us. In a classroom, for example, deaf students often talk about the hearing teacher right in front of him or her. They may say "understand zero" or "it went over my head" in ASL. The hearing teacher is not supposed to understand ASL.

If hearing people understand ASL, then deaf people are no longer in power using ASL. Here is what happened to me several years ago: I realized that a deaf friend of mine and I were no longer in power using ASL in front of two hearing friends. One of them knew no Sign Language, but the other one knew ASL fairly well. As my deaf friend and I began a deep personal discussion, the hearing person who knew ASL was able to understand us and felt awkward interpreting to the other hearing person what we were talking about.

I did not expect her to understand our discussion in ASL or to interpret to the hearing person because hearing people are not supposed to understand the conversation of deaf people in ASL. That's how deaf people experience ASL supremacy. ASL is the only creation which grows out of the Deaf Community. It is our language in every sense of the word. We create it, we keep it alive and it keeps us and our traditions alive.

I suggest another reason why deaf people do not use ASL with hearing people: *Language choice reflects identity choice*. Somehow, deaf people learn not to use ASL with hearing people in their school years. Deaf persons

choose ASL or English depending on the identity the system wants for them. When they are with hearing people, they try to communicate in English — trying to use voice or sign in English — or both at the same time. When they are with other deaf people, they feel more like themselves and use ASL, and experience a strong sense of group identity.

I also suggest that in relation to the theme of this paper again, these words, "hearing person," "speech," and "English," are equivalent. When a deaf person meets a hearing person, the word "English" is strongly attached to that hearing person, so a deaf person tries to communicate on a hearing person's terms — using voice or signing in English order or both.

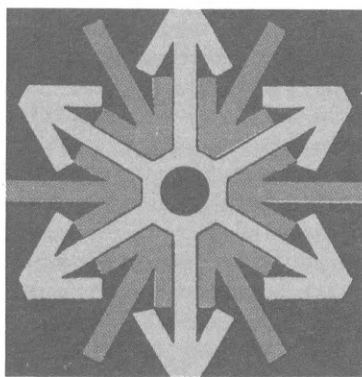
All those explanations of why deaf people do not share ASL with hearing people support this statement:

"Communication is a process of sharing what things mean to us with ourselves and with other persons." This statement can be rephrased as follows: *Deaf people share what things mean to them with themselves and with other deaf people*. They do not usually share their own special meanings with hearing people probably because 1) Hearing people will never understand what it is like to be deaf; 2) Deaf people do not have a chance to share what things mean to them with hearing people; and/or 3) Deaf people think hearing people are not interested in hearing what we would like to share with them.

I can tell you from my experiences of sharing what the deaf experience or world means to me with deaf and hearing people. I needed to develop trust in myself before I could share my world with deaf and hearing people. The more I share with them, the more they share with me. In other words, we need to respect ourselves as deaf persons and respect our language first before we can share what the deaf world means to us with other deaf and hearing people.

In conclusion, I see this paper as only a beginning in the understanding of the meaning of communication in the Deaf Community. ■

(Ms. Kannapell is a linguistics specialist at the Model Secondary School for the Deaf, Washington, DC.)



THE CIRCLE

by S. Melvin Carter, Jr.

I was also stricken by the fact that it took three hearing people to articulate all of what was thought to be the "private domain" of the deaf community, known only to us. It occurred to me that we have not really studied hearing people to the extent deaf people have been studied and documented in literature. I recommend both books to you. Now to move on to share some experiences, stories and views that may too shed light on this other little circle — the Hearing community.

When I was a student at the Virginia School for the Deaf and the Blind in Staunton, my teacher would work with me on the Northhampton Speech Chart. On this Chart there were two kinds of "oo's"; one kind was the long sound and the other was the short sound. When I saw the word "cooperate," I pronounced it as "cooperate," using the long "oo."

I went around talking about "cooperating" for quite a while without anyone from the Hearing community advising me that, were I talking about a chicken coop, or about being cooped up, I would be on the right track. As might be expected, my speech teacher was the one who eventually told me to pronounce it as "co-op-er-ate." I was surprised that the "oo" was to be broken into two speech sounds. I quickly changed the pronunciation of the name of my cowboy friend, Wyatt Cooper, to "Co-uper," instead of "Cooper." Logical, wasn't it? Then here came my teacher, telling me I was wrong again — I sat down for another lesson on "oo!"

I guess my lessons will never really be over. In California, not too long ago, I incorrectly pronounced the name of the town of San Jose. Nobody could tell me where "San Joes" was. A friendly Hearing woman finally advised me that in California, all the "j's" were pronounced like "h," and "e" in California would be pronounced "ay." Thus, "San Hosay" is correct. I concluded that when I am in California, I should say "Hanuary" instead of January. Logically, the summer months would be "Hune" and "Huly!"

I am used to being corrected in my speech habits. But, needless to say, sometimes the corrections are confusing and confounding to me. There seems to be no logic in it, no way I can avoid making similar mistakes. Sometimes "ch" is said as "k," as in "psychology." The "que" in antique turns out to be "k" when spoken. The "b" in subtle and doubt is silent. I have often mispronounced the latter's words. Learning to speak can, at times, be a trying task. Hearing people keep changing the rules of speech. Changing rules seems to be their prerogative.

Are the rules by which Hearing people live changed often, like the rules of their speech? Do they have unwritten "rules" that are, and perhaps will remain, a mystery to Deaf people? How do they act when they get together without the presence of any Deaf persons? What do they talk about? How do they perceive Deaf persons? Why do they hear "circus" when I am trying to say "circles?"

These are some of the questions that surface when Deaf people among themselves look at the similarities and differences of being deaf or hearing. These are also some of the issues we consider when making distinctions of who are the "outsiders" of the Deaf Community.

We know that hearing people depend a great deal on speech and hearing. We also know that they use spoken language, especially English, in the United States, and use it to their advantage. Whether intentional or not, Hearing people often play intimidating games with Deaf people. Deaf people do perceive Hearing people as often feeling they are in a position of greater "power" because they have more senses with which to manipulate their environment or situation. Again, this feeling is not necessarily consciously acknowledged or formulated. Once relationships with Hearing people are established, fragile common ground for real communication is developed on the basis of mutual trust which can be destroyed but rebuilt, sometimes warily so.

An example of being in a "position

The formation of a circle is a fascinating art. Circles may separate. Circles are infinite, with no visible beginning or ending. Circles are cyclic. Circles may be big or small. There may be circles within circles. In life we are (or aren't) sometimes part of more abstract types of circles — social, cultural, political or other circle(s). Sometimes we even get caught up in circles.

Whether we are "outsiders" or "insiders" of a particular circle, the circle(s) surround us daily. It is not the shape of a circle that determines our circle status for there is only one shape. The size of a circle may shape our destiny but most of all the artists — *the people* lay the boundaries of circles.

For the sake of exchange, I share with you some incidents, experiences, and views of interaction that take place within certain circles. These circles consist of the "Hearing community" and "Deaf community." They tell a story.

Once in awhile the tables need to be turned. Deaf persons are often viewed as "outsiders" by the Hearing community. What about "outsiders" as viewed by the Deaf community? I would like to treat this issue. Two recent books, *Deafness in Society*, by Nash and Nash, and specifically chapter six of this book, "How the Deaf See the Hearing," along with *Outsiders In a Hearing World* with its chapter on "Encounters With the Hearing," by Higgins, shed light on this phenomenon.

Anything but the full treatment of these books would do injustice to the work of the authors. The complete review of these books would, however, be more extensive than the scope of this article permits. I do wish to comment that the information and views presented in these two books were revealing.

of power" is illustrated in an experience a deaf man once related. He was in a mixed group discussion. In his group of eight people, there were only two deaf people, a deaf woman and himself. The group was given a task to solve as a group. An interpreter was included in the group. After instructions were given, the deaf woman, seeking verification of a point, turned to the man and, in a "whispered" dialogue, began to summarize the point.

The man shook his head, added a few remarks, and agreed to her point. During all this time, the other six were also talking vocally among themselves, apparently also clarifying vague issues of discussion. Wondering if it was time to begin the problem solving activity, the deaf woman turned to the interpreter, only to find out that she had been voicing what was signed in "whisper" by the deaf woman. Aghast, she signed to the interpreter that it was a private conversation, not meant to be shared.

The interpreter continued to "voice" her protestations even as she signed them.

Then, dropping the voicing, the interpreter smiled and signed, "There are no secrets here — I interpreted everything you said," and went on to explain that hearing people had the right to hear everything that was said (again signing this only with no voice). The deaf members of the team did not happen to need such instruction from the interpreter, since they themselves had had extensive exposure in using interpreters and were, in fact, involved in interpreter training programs. There was, however, nothing to do but to go on with the group discussion, thus occupying the interpreter with the task at hand — to interpret.

The interpreter could have recognized that the "small talk" was taking place within the group and handled the situation accordingly, i.e., alternately pick up small talk in signs as well. This

would have at least alerted the Deaf persons that vocalization, too, was taking place. If in doubt, there is always the opportunity to check the situation out with the members of the group. Finally, the most obvious thing that could have been done was for the interpreter to voice what was signed when giving that mini-lesson about "no secrets." It was an obvious contradiction by itself as the Hearing members were not aware all this was taking place in a short span of time. Both Deaf and Hearing members of the group were "at the mercy" of the interpreter who retained most of the control (power). How one uses such "power" is a key factor in the formation of little circles which enclose or separate us within the big circle. The interpreter's utilization of her "power" in this instance could be intimidating to some Deaf persons and to others it could be cause to draw a little circle that separates.

The interpreter's utilization of her



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"power" was intimidating. Power and intimidation seem to be a common factor present in many encounters between Hearing signers and Deaf people. When Hearing people are seen as "flaunting" their English powers and speaking skills, Deaf persons may also, in turn, "flaunt" their ASL skills. When these "wise," but not native signers "flaunt" their signing skills, some Deaf people become intimidated by their flaunting, and express it by saying that this Hearing person "signs better than a Deaf person." Occasionally, a Deaf person says, "the Hearing person signs better than I do."

Some Hearing people become flattered by these kinds of statements, and let them go to their head without realizing the implications of the statement. This view is usually not conducive to fostering good future communication.

There are also incidents where a Deaf person will ask of a hearing signer, "you — Deaf or Hearing, which?" To this, an insensitive Hearing person might respond, "Guess what you think I am?" A Deaf person might go on guessing the hearing status of that signer, and might even assume he or she was deaf. It is best to immediately let the Deaf person know of the Hearing person's hearing status, thus leaving less fertile grounds of intimidation, and possible irreparable harm. Deaf people are basically trusting people, but they are also suspicious of those who, unwittingly or not, exploit deafness.

Another intimidating situation can occur in mixed groups of Hearing and Deaf people. Sign Language is a visual-gestural language requiring the use of face and hands and vision for communication purposes. In a work situation where two or more Deaf people are in the same department, Deaf people have observed that Hearing people often talk while they are doing some work, and that they use the telephone quite a bit. Often Deaf people see laughter as Hearing people talk to each other. But Deaf people know that if they talk to each other, they would be accused of talking too much because their hands would be up and their eyes on each other rather than on their work. In this restriction of freedom of communication, Deaf people often find ways to cope with this dilemma. One way is to have a Sign Language orientation course for Hearing coworkers. Some others would ig-

nore this need for mental stimulation and mind their own work and find stimulation and socialization elsewhere.

One last example of intimidation is illustrated here. A Deaf man once was discussing with a non-native Hearing signer the various medications he was taking. The Deaf man said that one brand of hay fever and allergy pills worked better than others. (He signed "work" as in work). The Hearing signer promptly corrected him by signing, "It 'succeeded' for me," repeating the same phrase the Deaf man used, replacing the sign for the word, "work," with "succeed," indicating the latter was the more appropriate choice. This appeared to the Deaf man as an attempt by the Hearing signer to flaunt his signing

skills. At the same time, this was intimidating to the Deaf man. He was being "educated" with the correct sign. The focus of the discussion was quickly shifted to one of signing accuracy, never to return to the subject of medication.

In an attempt to draw a picture on what perceptions Deaf people draw from their interaction with Hearing people, it appears there is a great degree of negativism. As I ponder on this negative aspect, I realize also that the more relationships are actually developed between Hearing and Deaf people, the more adjustments there are to make, and the more differences to smooth out. Any problems that normally occur when two people grow to know each



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other, must also be solved by and between them.

Of more than passing interest is the emerging articulation of resentment at referring to deaf people as "the deaf." The same applies in reference to "the hearing" or any population. One hearing educator in a psychology class once asked in a group session what "the deaf" thought of him. This was astounding to the Deaf people in the group as there was an indication that this individual perceived "the deaf" as a group — one and the same instead of the six separate individuals involved in this particular situation. One Deaf person remarked this reference reduced them to a herd of cattle or the equivalent of such. Some states such as Minnesota and Michigan are changing their State Association names from Associations of the Deaf to Associations of Deaf Citizens in an effort to help reshape such attitudes.

This paper has merely scratched the

surface of the arc of a circle of a deep and intriguing topic. The little shared above only indicates there is much more to uncover in the circle(s). As in life, the mystery unfolds for those who search. I, for one, enjoy my relationships with some Hearing people while at the same time I hope Hearing people understand that I am, for the most part, most comfortable with other Deaf people. Being with Deaf people contributes to my being able to become more willing to cope with the challenges of Hearing-Deaf encounters. Literature abounds with reference to the "Deaf World" and "Hearing World." Holcomb once pointed out there are, however, no "two worlds." I am inclined to agree. There is one world (one big circle) with a lot of differences (smaller circles) within this world. I have thus shared some views from the "Deaf Community" reference rather than the "Deaf World" reference. Others are sharing more from a cultural perspective. Let there, however, be consolation that,

though there are differences that separate, there are commonalities that bind. Let us understand the commonalities, appreciate the differences, strive to understand and adjust.

One can draw a circle to leave others out, or one can draw a bigger circle to bring others into the circle. The choice of which circle (you and I) the artists of our lives draw is ours.

The formation of a circle is indeed a fascinating art. ■

(Mr. Carter is the Director of the NAD Communicative Skills Program.)

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Higgins, Paul C. *Outsiders In a Hearing World: A Sociology of Deafness*. SAGE Publications, Ltd. Beverly Hills, 1980.

Nash, Jeffrey E. and Anedith. *Deafness In Society*. Lexington Books, D. C. Heath and Company, 1981.

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| o Posted: Fri Oct 2, 1981 | o |
| o 12:45 a.m. | o |
| o From: Watson | o |
| o To: LaPlante | o |
| o Subj: Your party | o |
| o Text: Hi, Mimi. Thanks for your | o |
| o party. I like to use the Model 43 | o |
| o on DEAFNET and not worry that | o |
| o you may be asleep this late at | o |
| o night... | o |
| o | o |
| o Posted: Tue Sept 8, 1981 | o |
| o 10:42 p.m. | o |
| o From: SBrenner | o |
| o To: INFO Bulletin Board | o |
| o Subj: Dual-level Equipment | o |
| o Text: Exciting news! New | o |
| o equipment can work as a TDD | o |
| o and also as a computer terminal. | o |
| o I am happy that DCC is now | o |
| o testing different models for use | o |
| o on DEAFNET... | o |
| o | o |
| o Posted: Wed Sept 23, 1981 | o |
| o 9:45 p.m. | o |
| o From: Rule | o |
| o To: COMPUTERS Bulletin | o |
| o Board | o |
| o CC: Fitzpatrick, Robinson | o |
| o Subj: Local Bulletin Board | o |
| o Text: This B.B. will start in Nov. | o |
| o Thanks to all who shared info | o |
| o and ideas to make this | o |
| o possible... | o |

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		General Regional Caucus "Orientation Program"		Council of Reps Workshops Pageant	Council of Reps Workshops	Senior Cit. Breakfast General Assembly	
		Order of Georges			AWARD	Workshops	
PM	Executive Board Meeting	Brunch Orientation & Seating Formal Opening Welcoming Remarks from Organizations	General Assembly Workshops Pageant Prel.	General Assembly Workshops Pageant Prel.	LUNCHEON General Assembly Workshops	Council of Reps Election Convention Sites 86 & 88	
		4 Caucuses	4 Caucuses	4 Caucuses	4 Caucuses	General Caucus	
EVE	Executive Board Meeting	MAD & President Reception Wine/Cheese Punch Contestants — Talent/Artists	OPEN NIGHT (Riverfront Arch)	"Our Town" local play	Grand Ball (Live Entertainment & Band)	Pageant Pageant Reception	
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We were genuinely tickled to be informed by a dear friend that this department is looked on as the Senior Citizens Chuckles. We feel if we can create some laughter, our days of usefulness are not over. Come to think of it, there isn't enough laughter in our troubled world. We Senior Citizens can laugh our heads off because we have plenty of time for that. Let's start today.

Quote of the month: You know you are growing old when your knees start to buckle and your belt will not!

"To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his wife, is a

THE SENIOR CITIZEN SECTION

by W. T. Griffing

great man, even if he has never had his name in *Who's Who*."—Thomas Dreier. Now we know why we have so many great men in our Senior Citizens group. This saying, with a little bit of changing words, can embrace our ladies too. So, there is greatness in abundance in our ranks.

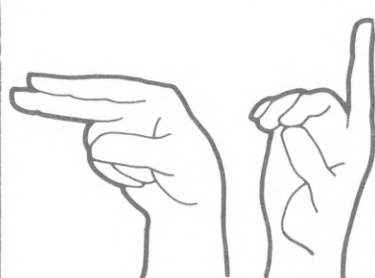
It is regrettable that the recent convention on the Aging in Washington turned out as it did. We had a feeling it was not going to be a sure-fire success because of our past experience with committees that are engineered by the government. Editorial comment in the papers was not at all favorable. Some

say the meetings were stacked. We would not say that; we would rather call them prearranged. Anyway, all we can do is hope and pray that we will continue to be financially secure day in and day out in the years ahead.

News about the coming NAD convention in St. Louis is beginning to trickle in. This time we will meet for just five days instead of the usual seven. That means you will not have to get down on bended knee and plead with your favorite banker too long. Charlie is cooking up one of his famous breakfasts with a chuckle-full program. He is asking for sweetrolls that will remind you how sweet your husband/wife is. The juice has been squeezed just for you. The scrambled eggs will not be too scrambled for us to unscramble. The bacon will curl at one end like a kitten in front of the fireplace. The sausage comes from hogs that have made Arkansas famous all these years. The coffee will be black as night, hot as hell and as strong as love. The fellowship will make you feel years younger. Now, I ask you, where can you find anything like this for, hopefully, \$10 or thereabouts?

Our superman efforts to suggest money-raising projects have run up against a blank wall. Not one ugly man has come forward to endorse our ugliest man contest which must mean all of the men consider themselves handsome. Gordon Allen plus his black cigar and Myrtle are silent about the canoe trip down the majestic Mississippi. We wonder if the Dallas Cowboy Cheerleaders would make Gordy more enthusiastic. To be met by all those scantily-clad beauties would probably allow Gordy to set several world paddling records. Don't say we haven't tried.

Our aging Minnesota friends made a trip to Canada and had the most fun. The enthusiasm and endurance of our members continue to amaze us. One of these days we expect to read about a trip to one of the planets by some of our "youngsters" who just think their



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joints squeak. It is good to know that the rocking chair does not dominate the activities of a great majority of us. This get-up-and-go seems contagious, which is just dandy. Bless all of you who refuse to let creeping years pin you down.

It may be that with time we may have to accept slightly lower benefits. We face critical times what with the mounting Federal debt. We reason it is far better to learn to cut several more corners than to receive a check that is worthless because Uncle Sam is dead broke and so deeply in debt that the coin of the realm is looked down upon everywhere. We do not think the Congress will permit this to happen, but there is no definite assurance such a state will not come to pass. Let's all be Boy Scouts and "Be Prepared."

The St. Louis program will not be as complicated as the one in Cincinnati for sure. We lost out on so many meetings that were paid for in that Ohio city, because we could not be in several places at the same time. We are still pushing for special registration desks for the Senior Citizen. Those long-standing lines can be most tiresome and promote language not approved of by the church.

You will read this long after Santa has paid you a visit and you have forgotten most of the resolutions you made for 1982. We want you to know you are in our thoughts and in our hearts this blessed season. If we had one wish for Santa for you it would be: "Love and peace, 24 hours a day, year in and year out!" Bless each one of you.

Our gallant editor is signalling "ENOUGH." We think so too. See you in St. Louis with rings on your fingers and bells on your toes!

P.S. We have signed up for the Foster Grandparents project at the Oklahoma School. We are to entertain one of the smaller tots for at least two hours twice a week. The idea is to give them love and attention that will bring on a few more smiles for little ones far from loved ones at home. It should be a rewarding experience. We look forward to it with great interest, because it has been said:

Grandpas (Grandmas) are the nicest things

I'm glad I have one of my own

To kiss my nose

And wiggle my toes

And tickle my funny bone!

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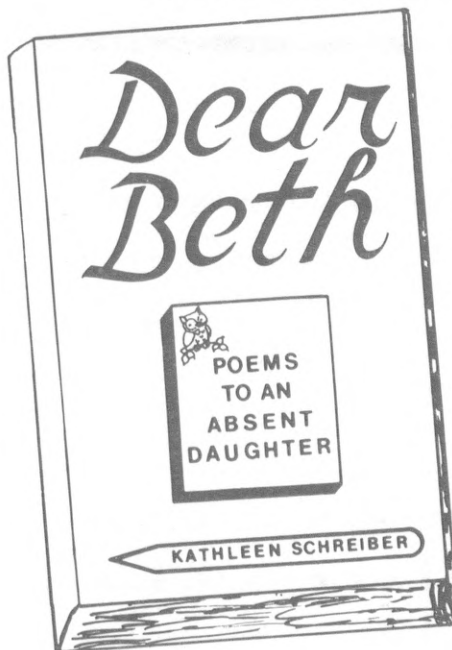
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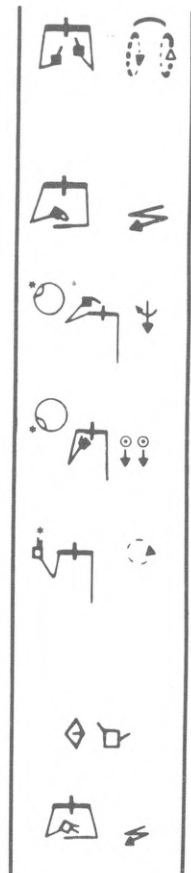
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 All services interpreted for the deaf.
 Sunday: Sunday School, 9:30 a.m.;
 worship, 10:30 a.m.; evangelistic
 service, 6:30 p.m.
 Wednesday: Bible study, 7:00 p.m.

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Renton, Washington
1032 Edmonds Ave., N.E., Renton, Wash.
98055

Pastor, Dr. Sam A. Harvey; Associate Pastor to the
 Deaf, Fred H. DeBerry. Sunday School, 9:45 a.m.;
 Morning Worship, 11:00 a.m. (Interpreting for the
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 Pastor: James L. Parker, B. S., M. Div., Th. M.
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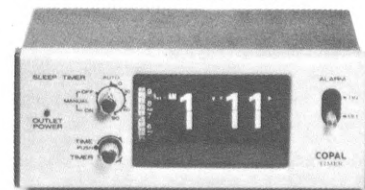
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Louisiana Baptist Building
1250 MacArthur Drive
P.O. Box 311, Alexandria, LA 71301
Main Number - (318) 448-3402
TDD - (318) 442-1920
LA Toll Free - (800) 622-6549

ALEXANDRIA:
Emmanuel Baptist Church Deaf Ministry
430 Jackson Street
P.O. Box 866
Alexandria, Louisiana 71301
318/442-7773
Sunday School - 9:30 A.M.
Sunday Morning Worship - 10:45 A.M.
Wednesday Night Supper - 5:15 P.M.
Wednesday Prayer Meeting - 6:30 P.M.

AMITE:
First Baptist Church Deaf Ministry
Corner of Laurel and Olive Streets
P.O. Box 272
Amite, Louisiana 70422
Sunday School - 9:45 A.M.
Sunday Morning Worship - 11:00 A.M.
Sunday Evening Worship - 7:00 P.M.
Wednesday Prayer Meeting - 7:00 P.M.
Monthly fellowships for the deaf are held the first Friday each month at 7:30 P.M. across the street in an old church.
Church phone - 504/748-7135

BAKER:
Northside Baptist Church Deaf Ministry
2400 Debra Drive
Baker, Louisiana 70714
504/775-2082
Sunday School - 9:45 A.M.
Sunday Morning Worship - 11:00 A.M.
Sunday Evening Worship - 7:00 P.M.
Sign Language Classes - Wednesday 6:00 P.M. for youth and adults

BASTROP
First Baptist Church Deaf Ministry
620 East Madison Ave.
Bastrop, Louisiana 71220
318/281-6885
Sunday School - 9:45 A.M.
Sunday Morning Worship - 11:00 A.M.
Church Training (Sun.) - 6:00 P.M.
Sunday Evening Worship - 7:00 P.M.
Wednesday Bible Class for Deaf - 6:30 P.M.

BATON ROUGE:
First Baptist Deaf Mission
529 Convention Street
P.O. Box 1309
Baton Rouge, Louisiana 70821
504/343-8324
Sunday School - 9:00 A.M.
Morning Worship - 10:30 A.M.
Church Training - 6:00 P.M.
Sunday Evening Worship - 7:00 P.M.
Wednesday Night Supper -
Wednesday Night Bible Study - 6:30 P.M.

BOSSIER CITY:
Barksdale Baptist Church Deaf Ministry
2535 Barbara Street
Bossier City, Louisiana 71112
318/742-1641
Sunday School - 9:40 A.M.
Sunday Morning Worship - 11:00 A.M.
Church Training - 6:00 P.M.
Sunday Evening Worship - 7:00 P.M.
Wednesday Prayer Service - 7:15 P.M.

HOUMA
First Baptist Church Deaf Ministry
901 West Main
Houma, Louisiana 70360
504/851-2520
Sunday School - 9:00 A.M.
Sunday Morning Worship - 10:15 A.M.
Sunday Evening Worship - 5:30 P.M.
Wednesday Prayer Meeting - 6:20 P.M.

LAFAYETTE:
First Baptist Deaf Chapel
1301 Lafayette Street
P. O. Box 2518
Lafayette, Louisiana 70502
318/233-1412 Voice/TTY (Office)
318/896-4549 Voice/TTY (Home)
Sunday Morning Worship - 9:45 A.M.
Sunday Bible Study - 11:00 A.M.

LAKE CHARLES:
Sole Street Baptist Deaf Chapel
1631 West Sole Road
P.O. Box 5215
Lake Charles, Louisiana 70606
318/477-3463 Voice/TTY (Office)
318/896-4549 Voice/TTY (Home)
Sunday Bible Study - 6:00 P.M.
Sunday Evening Worship - 7:00 P.M.

MONROE:
Parkview Baptist Church Deaf Ministry
1001 Forsythe
Monroe, Louisiana 71201
318/325-3174

MORGAN CITY:
First Baptist Church Deaf Ministry
822 East Boulevard
Morgan City, Louisiana 70380
504/384-5920
Sunday School - 9:45 A.M.
Sunday Morning Worship - 11:00 A.M.
Sunday Evening Worship - 7:00 P.M.
Wednesday Prayer Service - 7:15 P.M.

NATCHITOCHES:
First Baptist Church Deaf Ministry
508 Second Street
Natchitoches, Louisiana 71457
318/352-3737
Sunday School - 9:40 A.M.
Sunday Morning Worship - 11:00 A.M.
(Partial interpretation for children with an extended session)

NEW ORLEANS:
Baptist Deaf Mission
6118 Canal Boulevard
New Orleans, Louisiana 70124
504/482-3109 Voice/TTY
504/486-6231 Voice/TTY
Sunday School - 9:15 A.M.
Sunday Morning Worship - 10:30 A.M.
Sunday Evening Worship - 6:00 P.M.
Wednesday Prayer Service - 7:00 P.M.
Office Open Monday - Friday -
8:00 A.M. - 3:30 P.M.
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Regular Sunday Evening Fellowships

RUSTON:
First Baptist Church Deaf Ministry
200 South Trenton
Ruston, Louisiana 71270
318/255-4628

SHREVEPORT:
First Baptist Church Deaf Mission
543 Oakley Drive
Shreveport, Louisiana 71106
318/865-0994 TTY or Voice
Sunday School - 9:45 A.M. Dodd Hall No. 125
Morning Worship - 11:00 A.M. - Frost Chapel
Evening Worship - 7:00 P.M. - Dodd Hall No. 125
Wednesday Family Supper - 5:00 P.M. -
Fellowship Hall
Bible Study - 6:45 P.M. - Fellowship Hall No. 6
Friday Recreation Night - 7:00 P.M.
Activity Building (once a month)
Captioned Films - 7:00 P.M. - Dodd Hall
No. 125 (twice a month)

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for all ages. Worship services, 10:30 a.m.
Telephone (504) 383-8566 (Voice or TTY)

TABERNACLE BAPTIST CHURCH Derry Rd., Rte. 102, Hudson, N.H. 03051

Pastor: Arlo Elam
Interpreters: Frank and Carol Robertson
603-883-4850 TTY or voice
All services interpreted for deaf. Sunday: Bible
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p.m. Wednesday: Evening service 7:00 p.m.

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and 7:30 p.m. interpreted for the deaf.

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ship 7:00 p.m.

A Full Church Program for the Deaf

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Street Exit. Phone 404-753-7025.

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Sunday Class, 10:00 a.m.; Worship Services,
11:00 a.m., 6:00 p.m.
Minister: Don Browning
Interpreter: Don Garner

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or
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Pastor's residence, TTY 722-0602

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FOR THE DEAF**

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37219

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"Promoting Christianity Among the Deaf"

When in Rockford, Illinois, welcome to

CALVARY CHURCH OF CHRIST
5455 Charles, St., Rockford, Ill. 61108

A non-denominational Christian Church. Signed Bible Studies Sunday, 9 a.m. Interpreted weekly services, 10 a.m., 7 p.m.

ST. ANTHONY'S CHURCH
Maywood Way and "C" St., Oxnard, CA
93034.

Mass is celebrated each third Sunday of the month at 2:30 p.m. in the sign language.

**SOUTH ELEVENTH AND WILLIS
CHURCH OF CHRIST—DEAF**
3325 S. 11th St., Abilene, TX 79605

Sunday morning worship, 9:00 a.m. (signing and oral); evening worship services interpreted, 6:00 p.m. Ministers: Raymond Blasingame; Jerry Drennan; interpreter training, Doug Svien; Dwight Caughfield, director.

ECHO MEADOWS CHURCH OF CHRIST
2905 Starr Ave., Oregon, Ohio 43616
Adjacent to Toledo on Eastside. Get off I-280 at Starr Avenue exit—approx. 2 mi. straight east.

Bellamy H. Perkins, Deaf Minister
Three Hearing Interpreters
Funerals, weddings, counseling, Minister available for services in your town. Deaf chapel separate from hearing. Minister available to help you.
Visitors warmly welcome.

CATHOLIC

CATHOLIC OFFICE OF THE DEAF
155 E. Superior, Chicago, IL 60611
Rev. Joseph A. Mulcrone, Director
312-751-8370 (Voice or TTY)

Roman Catholic
Immaculate Conception Parish
177 S. York Rd., Elmhurst, Ill. 60126
Contact: Deacon Jim Monahan,
TTY 815-727-6411

All welcome to signed Mass Service at 9:00 a.m., 2nd and 4th Sundays, September through June.

**ST. FRANCIS OF ASSISI
CATHOLIC CHURCH AND CENTER
FOR THE DEAF**
Archdiocese of Washington, D.C.
7202 Buchanan Street, Landover Hills, Mary-
land 20784

Phone: Voice or TTY 301-459-7464
Mass every Sunday 11:30 a.m.
Fr. Ed Helm, Pastor/Director
Br. David Skarda, C.S.S.R., Pastoral Asst./Asst. Dir.

NEW ORLEANS CATHOLIC DEAF CENTER
721 St. Ferdinand St., New Orleans, La.
70117

(504) 949-4413 24-Hour Answering Service
Office: Monday through Friday, 8:30 to 4:30
Movie: Friday 7:30 to midnight (Hall)
Mass Saturday, 7 p.m., at St. Gerard Parish for the
Hearing Impaired, followed by social.
Socials: Saturday, 8 p.m. to midnight (Hall)
Hall: 2824 Dauphine Street, Phone (504) 943-7888.
24-Hour Educational Service (504) 945-4121
24-Hour TTY News Service (504) 945-7020
Rev. Paul H. Desrosiers

**ST. MARY MAGDALENE CHURCH
FOR THE DEAF**

2771 Zenobia Street
Denver, CO 80212

Telephone: (303) 455-1968 (voice or TTY)
Rev. Tom Coyte, Director/Pastor
Family Classes: Sundays, 9:00 a.m.
Mass: 10:00 a.m. (Summer: 5:30 p.m. Sat.)

ST. BERNARD'S CHURCH

2500 W. Avenue 33, Los Angeles, CA 90065.

Masses are celebrated every Sunday at 11:00 a.m. in the sign language. Socials immediately follow in the hall.

**INTERNATIONAL CATHOLIC DEAF
ASSOCIATION, CANADIAN SECTION**
National Pastoral Centre, Holy Name Church
71 Gough Ave., Toronto, Ontario,
M4K 3N9 Canada

Moderator, Rev. B. Dwyer
Mass each Sunday, 1:00 p.m.; religious
instruction each Saturday, 1:30 p.m.

**MOTHER OF PERPETUAL HELP
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5215 Seward Street, Omaha, NB 68104

Moderator, Rev. James Vance, C.S.S.R.
Phone-TTY (402) 558-4214 (24 hr. answering) Mass
every Sunday at 10 a.m. Rolls and coffee after mass.
Dinner every 1st Sunday of month. Holy Days and
first Fridays, Mass, 7 p.m.

ST. JOHN'S DEAF CENTER
8245 Fisher, Warren, Mich. 48089
TTY (313) 758-0710

Moderators: Rev. Gary Bueche
Sister Dolores Beere, MHS
Mass every Sunday at noon

EPISCOPAL

**CENTRAL PENNA. EPISCOPAL DEAF
MISSIONS**

St. Mary's Mission, 2nd at Broad Sts., Waynesboro, PA. Services: 1st & 3rd Sundays 9:15 a.m.

All Saints Mission, Clearview Rd., at McCosh St., Hanover, PA. Services: 1st & 3rd Sundays 3:30 p.m.

St. John's Mission, 140 N. Beaver St., York, PA. Services: 2nd & 4th Sundays 9:00 a.m.

Christ Church Mission, 4th & Mulberry Sts., Williamsport, PA. Services: 2nd & 4th Sundays 3:30 p.m.

The Rev. Fred Stevenson, Priest-in-Charge
118 West Avenue
Hanover, PA 17331
717-637-4085 TTY or Voice

**ST. PAUL'S MISSION FOR THE DEAF
OF GREATER HARTFORD**
679 Farmington Ave., West Hartford, Conn.

Services every Sunday at 10:30 a.m. Fellow-
ship Guild, 4th Thursday at 7:00 p.m.

ASCENSION MISSION FOR THE DEAF
1882 Post Rd., Darien, Conn.

Services 1st, 2nd, and 3rd Sunday at
2:00 p.m. Fellowship Guild, 4th
Friday at 7:30 p.m.

The Rev. Ray Andersen, Vicar
Episcopal Missions for the Deaf of Conn.
45 Church Street, Hartford, CT 06103
TTY: (203) 278-0178 Voice: (203) 527-7231

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833 W. Wisconsin Ave., Milwaukee, WI 53233

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Signed/Interpreted Masses every Sunday and on
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Classes. All Sacraments available in Total Com-
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Wm. R. Newby, AHC

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1245 Culver Road (South of Empire Blvd.)
Rochester, New York 14609

Services 9 a.m. every Sunday
Contact: The Rev. Alvin Burnworth
Voice or TTY 315-247-1436

ALL SAINT'S MISSION FOR THE DEAF

Cathedral of the Incarnation
36 Cathedral Ave., Garden City, N.Y. 11530
Communion service and fellowship, Cathedral Hall
Chapel, every 4th Sunday, 3 p.m. Interpreted morn-
ing services—Feast Days. July and August third
Sundays—Cathedral.

EPISCOPAL DEAF IN VIRGINIA

St. Paul's Episcopal Church
Ninth and Grace Sts.
Richmond, Virginia 23219

Services at 10:00 a.m. every Sunday. Voice and TTY
(804) 643-3589.

ST. BARNABAS' MISSION TO THE DEAF

St. John's Church-St. Mary's Chapel
6701 Wisconsin Ave., Chevy Chase, MD 20015
Services every Sunday, 10:00 a.m.
For information, contact Barbara Stevens,
TTY 301-439-3856

St. Martin's Episcopal Church
1333 Jamestown Rd.
Williamsburg, Virginia 23185

Special ministry for hearing-impaired visitors to
Colonial Williamsburg, Busch Gardens and nearby
vacation sites. 24-Hour voice and TTY (804) 253
0797.

The Rev. David J. Tetrault, Vicar with the Deaf

LUTHERAN

Welcome to...

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4936 N.E. Skidmore, Portland, OR. 97218

Worship every Sunday at 9:30 a.m.
One block south of Prescott on 47th
503-256-9598, Voice or TTY
Rev. Shirrel Petzoldt, Pastor

Need help? Want to hear good news? Visit
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OF THE DEAF**

421 W. 145 St., N.Y., N.Y. 10031
Sun. worship 2 p.m.—June-Aug. 1 p.m.
Bible Class and Sunday School 3:30 p.m.
Rev. Kenneth Schnepf, Jr., pastor
Home Phone (914) 375-0599

DEAF ZION LUTHERAN CHURCH
15000 N.W. 27th Ave., Miami, Florida 33504
 Phones (with TTY): Ch. 688-0312 or 651-6720
 Every Sunday: or 621-8950 10:00 A.M.
 Bible Class 11:00 A.M.
 Worship Service
 Ervin R. Oermann, pastor
 Paul G. Consoer, lay minister

PRINCE OF PEACE LUTHERAN CHURCH FOR THE DEAF
205 N. Otis, St. Paul, Minn.
 Services every Sunday at 11:00 a.m.
 Summer services every Sunday at 10:00 a.m.
 Rev. Wm. Lange, pastor
 TTY 644-2365, 644-9804
 Home 724-4097

In the Los Angeles area . . .

SALEM LUTHERAN CHURCH (ALC)
 1211 North Brand Boulevard
 Glendale, CA 91202

Signed worship services every Sunday, 11:00 a.m.
 Rev. John W. Soyster, Pastor
 (212) 243-3195 (TTY/Voice)

UNITED METHODIST

CAMERON UNITED METHODIST CHURCH OF THE DEAF
1413 Sycamore, Cincinnati, Ohio 45210
 Sunday Worship 11:00; Sunday Study 12:00
 Rev. Tom Williams, minister
 A place of worship and a place of service.
 All are welcome.

FOREST PARK UNITED METHODIST CHURCH
2100 Kentucky Ave., Fort Wayne, Ind. 46805
 Sunday School, 9:30 a.m.; church service, 11:00 a.m.
 Tuesday evenings, captioned movies
 Pastor Edward Vaught
 484-6696 (TTY and voice)

When in Metropolitan Washington, D.C.,
 worship at
WASHINGTON UNITED METHODIST CHURCH FOR THE DEAF
 7001 New Hampshire Ave., Takoma Park, Md.
 Worship Service in the Fireside Room
 at 10:30 a.m.
 Sunday School for hearing children
 Captioned Movies every first Sunday
 at 11:45 a.m.
 Rev. LeRoy Schauer, pastor

JEWISH

TEMPLE BETH SOLOMON OF THE DEAF
13580 Osborne St., Arleta, Calif.
 TTY (213) 896-6721, Voice (213) 899-2203
 Services: First Friday, 7:30 p.m.
 Socials: First, third and fifth Wednesdays,
 noon. Every Sunday, 7:00 p.m.
 Religious school: Every Sunday, 10:00 a.m.

National Congress of Jewish Deaf

Alvin Klugman, President
 3023 Oakhurst Avenue
 Los Angeles, California 90034

Betty Oshman, Secretary-Treasurer
 20 Gordon Road
 Erdenheim, PA 19118

Alexander Fleischman, Executive Director
 9102 Edmonston Court
 Greenbelt, Maryland 20770

1982 NCJD CONVENTION

Washington Hilton Hotel, Washington, D.C.
 August 4-8 1982

OTHER DENOMINATIONS

CHRIST'S CHURCH OF THE DEAF (Non-Denominational)
 Meets in First Christian Church building
 each Sunday.
Scott and Mynster Streets
Council Bluffs, Iowa
 Bible School, 9:30 a.m.; Worship, 10:30 a.m.
 Duane King, Minister
 Mailing address: R. R. 2, Council Bluffs,
 Iowa 51501

Salem Deaf Fellowship (Interdenominational)
 Meets in the Chapel of the First Free Methodist
 Church, 4455 Silvertown Rd., Salem, OR 97305
 Sunday School 9:45 a.m.
 Sunday Morning Worship 10:50 a.m.
 Sunday Evening Worship 6:30 p.m.
 Bible Study Wednesday, 7:00 p.m.
 Rev. Kent Olney, Pastor
 Voice/TTY (503) 581-2006

METROPOLITAN COMMUNITY CHURCH OF NEW YORK

201 W. 13th St. (at 7th Ave.)
New York, N.Y. 10001
 212-242-1212

Sunday worship services at
 Duane Methodist Church, 13th and
 Seventh Ave., 7:00 p.m. signed.
 Everyone is, naturally, welcome.

IMMANUEL CHURCH FOR THE DEAF
657 West 18th St., Los Angeles, Calif. 90015
 Sunday school, 9:45 a.m.; Sunday morning worship,
 11:00 a.m.; Bible Study, Tuesday, 7:30 p.m.

When in the Pacific paradise, visit
HAWAII CHURCH FOR THE DEAF
3144 Kaunaoa Street, Honolulu, Hawaii
96815

Sunday School 9:15 a.m.; Worship 10:30 a.m. Wed
 Bible Study and Fri. Fellowship 7:00 p.m. Children's
 weekday religious education classes
 Rev. David Schiewek, pastor
 For information call 732-0120

RELIGIOUS EDUCATION OFFICE

430 N. Center St., Joliet, Ill. 69435
 Contact: Deacon Jim Monahan,
 TTY 815-727-6411

All in Joliet area welcome to signed Mass Service at
 10:45 a.m., 3rd Sunday, September through June.

American Missions to the Deaf, Inc.

Independent, Fundamental Mission Board
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 Central America

-- Bible Correspondence School
 -- Deaf and hearing missionary
 applications accepted

Write for more information

American Missions to the Deaf
Rev. C. Ray Roush, Chairman
P.O. Box 425, Dept. DA
State Line, PA 17263



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THE NATIONAL ASSOCIATION OF THE DEAF

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| ☐ Individual Membership | \$15.00 |
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 to The Deaf American.)

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☐ Subscription only, \$10.00 per year, \$11.00 to foreign countries.

Mail to: **National Association of the Deaf**
 814 Thayer Ave., Silver Spring, MD 20910

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AKRON CLUB OF THE DEAF 1467 East Market St., Akron, Ohio 44305

"A friendly place to congregate"
Open Tues. & Thurs., 6 p.m.-11:30 p.m.; Fri., 6 p.m.-11:30 p.m.; Sat., 6 p.m.-1:30 a.m.; Sun., 6 p.m.-11:30 p.m.

In Atlanta, it's the
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ATLANTA CLUB OF THE DEAF, INC.
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Open Every Friday and Saturday Night

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American Legion Auxiliary Hall
612 McCully Street, Honolulu, Hawaii 96814
2nd Saturday of each month, 7:30 p.m.
Address all mail to:
Mrs. Norma L. Williams, secretary
727 Palani Avenue, Apt. No. 6
Honolulu, Hawaii 96816

When in Houston, you are welcome
to the
HOUSTON ASSOCIATION OF THE DEAF, INC.
606 Boundary St., Houston, Texas 77009
Open Friday and Saturday evenings

LEHIGH ASSOCIATION OF THE DEAF
121 S. 8th St., Allentown, Pa. 18101
Open Friday and Saturday evenings
TTY 215-432-7133
Nelson C. Boyer, secretary

LADIES SUNSHINE CIRCLE OF THE DEAF
(Since 1914)
Meets at 1223 S. Vermont Ave., Los Angeles,
Calif. 90006.

Third Thursday of each month, 10:00 a.m.
Augusta Lorenz, corresponding secretary
7812 Borson St., Downey, Calif. 90242

LRAD
LITTLE ROCK ASSOCIATION OF THE DEAF, INC.
9005 Lew Dr., Little Rock, Ark. 72209
TTY (501) 565-4374
7 p.m.-1 a.m. Fridays & Saturdays

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MANCHESTER DEAF CLUB, INC.
126 Lowell St., Manchester, N.H.
Open every second and fourth Saturday of
each month with free Captioned Movies

When in Illinois, visit the
ROCKFORD DEAF AWARENESS ASSOCIATION
Meets the third Thursday at 7:00 p.m. at the Seton
Center, 921 W. State Street, Rockford, Illinois
Mailing address: 405 Robert Ave., Rockford, Il.
61107

METROPOLITAN WASHINGTON ASSOCIATION OF THE DEAF
3210-A Rhode Island
Mt. Rainer, Md. 20822
Open Friday, Saturday and
Sunday evenings.
When in the Nation's Capital,
come and see us.

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The Greatest and Oldest Club of the Deaf
in the Pacific Northwest.
Everyone Heartily Welcome.
Open Every Second Saturday of the Month.
4136 Meridian Ave., North
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530 Valencia Street
San Francisco, California 94110
Open Friday and Saturday nights.
Sometimes Sunday.
Business meeting on 2nd Friday of month.

UNION LEAGUE OF THE DEAF, INC.
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Open noon to midnight
Thurs., Fri., Sat., Sun., holidays
Irving Alpert, president
Henry Roth, vice president
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THE CHARLES THOMPSON MEMORIAL HALL
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The nation's finest social club for the deaf
Established 1916

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Open every 2nd Friday night.

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Largest club for the deaf on Florida's West Coast.
Why not visit us? You will like us. Socials every
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with Russell DeHaven, President, 2416 Blind
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OKLAHOMA CITY ASSOCIATION OF THE DEAF
1106 N.W. 15th St., Oklahoma City,
Oklahoma 73106
TTY 1-405-528-9771
Open every Saturday night.

TACOMA ASSOCIATION OF THE DEAF, INC.
So. Park Community Center
4851 S. Tacoma Way
Tacoma, WA 98409

Welcome—Open every 4th Saturday night
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Bill Fritch, President
Jerry Pettie, Vice President
Mary Bowlen, Secretary
Joe Okada, Treasurer

When in York, Pa., welcome to
THE YORK ASSOCIATION OF THE DEAF, INC.
208 N. George St. York, Pa. 17401
Open Wed., Fri., Sat. evenings
Socials on 2nd and 4th Saturdays
of month.
Business meeting on 2nd Friday of month
Henry P. Senft, Secretary

"OUR WAY"
To strengthen Jewish education and
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National Conference of Synagogue Youth
116 E. 27th St., New York, N.Y. 10016

MIAMI ASSOCIATION OF THE DEAF
301 Swallow Drive Miami Springs, FL
33166
Open first and third Saturday of
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Secretary: Clyde Cassidy

When in Orlando, please come to the ...
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Loch Haven Park Neighborhood Center
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